

SOCIAL

20C/18



JUSTICE

THE

Franciscan Fathers
Old Mission
SANTA BARBARA,
CALIF.

REVIEW

BEHIND

... in this issue:

Catholic Action Confronts Communist Action -:- Reconstruc-
tion of the Social Order -:- Traveling a Dangerous Road -:-
Warder's Review: Utopians All -:- An A-Social Credit Sys-
tem -:- Distressing Signs of Corruption -:- Apostolate: Our
Mission in Present Crisis -:- 92nd Convention of C.C.V. of A.

OF THE C. C. V. OF A.

Western Badge and Novelty Co.

SAINT PAUL, MINNESOTA

John A. Lethert, Proprietor,

Member of C. C. V. of A.

We make society badges, banners, and flags for all of our Catholic societies. Catalog on request.

THE NATURAL LAW

By

DR. HEINRICH A. ROMMEN

Translated by

Dr. Thomas R. Hanley, O.S.B.

\$4.00

B. HERDER BOOK CO.

15 and 17 South Broadway

St. Louis, 2, Mo.



Money to Loan

We make loans on first real estate mortgages (no bonds), on security of parishes and Catholic institutions in Minnesota and adjoining states. Our own funds at low interest rates. Liberal prepayment privileges. No Commission. Borrower pays only appraisal fee and necessary expense of completing loan.

Write to:

**The CATHOLIC AID ASSOCIATION
OF MINNESOTA**

J. M. Aretz, Frank Jungbauer,
Grand President Grand Secretary

47 West 9th St.

Box 364, St. Paul, Minn.

PRINTING BOOK AND COMMERCIAL

Neatly Executed at Reasonable Prices

Estimates on all kinds of printing gladly furnished

Effingham County Printing Co.

EFFINGHAM, ILLINOIS

Printers of "Social Justice Review" and "The Bulletin, Official Organ, National Catholic Women's Union"

Now In Press

The Signs of the Times

By

CHARLES BRUEHL, PH.D.

St. Charles Seminary, Overbrook, Pa.

The Problems of the Present Viewed in the Light of
Philosophy and History

CENTRAL BUREAU PRESS

3835 Westminster Place

St. Louis, 8, Mo.

From the Letter of Dean N.N.

"The Most Terrible Thing for Us
Is Our Hopelessness"

"There Is Lack of Everything"

We Have the Assurance of

MOST REV. A. J. MUENCH

Papal Visitor in Germany

that

"Most People Have Had No Potatoes in Weeks"

*"The Situation is Grave, Because of the Drought
Which Has Damaged Practically All Crops"*

**People Face Critical Winter Shortage of Food,
Clothing, Coal and Shelter**

Send Donations to

CENTRAL BUREAU of the C. V.

3835 Westminster Place

St. Louis, 8, Mo.

Published monthly except July and August, and bimonthly during July and August, by Catholic Central Verein of America; Subscription, payable in advance, \$2.00 the year; single copies 20 cents.

Entered as second-class matter April 9, 1909, at the Post Office at St. Louis, Missouri, under act of March 3, 1879. Accepted for mailing at special rate of postage provided for in section 1103, Act of Congress of October 3, 1917, authorized July 15, 1918.—Executive Office: 3835 Westminster Place, St. Louis, 8, Mo.

SOCIAL JUSTICE REVIEW

Pioneer American Journal of Catholic Social Action

Vol. XL.

September, 1947

No. 5

CATHOLIC ACTION CONFRONTS COMMUNIST ACTION

A FULL century has passed since the *Communist Manifesto* was drafted by Marx and Engels, in which they declared very significantly: "Our theory is not a dogma, but a manual of action." That brief statement gives the clue to the amazing success of Marxian Communism. It was aided, of course, by certain accidents of history, precisely because it was a philosophy of action. Even a superficial examination of the doctrines contained in the *Manifesto* and *Das Kapital* will reveal their lack of originality. Communism, as a social desideratum, is as old as Plato's *Republic*, and was an essential part of the ideal commonwealths of St. Thomas More's *Utopia*, Campanella's *Civitas Solis*, Bacon's *New Atlantis*, and the more modern blue-prints of Cabet, Comte, Hertzka, Morris and Wells. The revolutionary method was also advocated by St. Simon, Proudhon, Owens and others. Many of Marx's materialistic conceptions of history will be found in Feuerbach's *Deutsche Ideologie*, while his philosophical framework is merely inverted Hegelianism. Till the publication of the *Manifesto*, however, the communistic ideal had remained an *ens rationis*, that is, a concept of the mind, with no basis in reality. Marx brought the age-long dream for perfect society very much down to earth. For ancient wishful thinking he substituted a scientific method of action. Others had sighed for a future "far-off divine event" which was to evolve out of history; Marx determined to bring that event to pass by active revolution with the minimum of delay. The ideal commonwealths of his predecessors, who waited passively for history to supply the conditions of their dreams, he dismissed as "utopian," which he intended as a term of utter contempt.

To understand the nature and success of Marxianism it is necessary to view it as a philosophy of action, vigorously hostile to all that is considered stagnant and lethargic in society. "Marxismus ist eine revolutionäre Weltanschauung," wrote Rosa

Luxemburg, "die stets nach neuen Erkenntnissen ringen muss, die nichts so verabscheut wie das Erstarren in einmal gültigen Formen, die am besten in geistigem Waffengeklirr der Selbstkritik und im geschichtlichen Blitz und Donner ihre lebendige Kraft bewährt." The much misunderstood *dialectic* of Marx was essentially experimental, and should not be confused with the subtleties of the Sophists or the theorizing of Scholasticism. Problems can only be solved in practice, (*Praxis*), according to Marx, and whatever cannot be solved thuswise is no problem at all. The cherished proletariat were urged above all things to be active, in contrast to the passive Christians. "The social principles of Christianity are mealy-mouthed, those of the proletariat are revolutionary," wrote Marx, and again: "The social principles of Christianity preach cowardice, self-contempt, abasement, submission, humility . . . but the proletariat, which will not allow itself to be treated as canaille, regards its courage, self-confidence, independence, and sense of personal dignity as more necessary than its daily bread" (*Gesamtausgabe*). Marx regarded Christianity as a creed of passivity which would be overthrown by an active proletariat. It was not his only false judgment, and when he surveyed the vitiated forms of Protestant Christianity about him there were doubtless many things to lead him to his facile conclusion. In passing, it may be of interest to recall that the oft-quoted phrase of Karl Marx—"Religion is the opium of the people"—was not invented by him but that Anglican parson, Charles Kingsley, who is remembered as pathetic occasion of Newman's *Apologia*. While Marx was working in the British Museum he must have observed the rather spineless forms of Protestantism, filleted of the strong bones of Catholic dogma, and observed how it was used as an instrument to preserve the *status quo* of the robber barons of Finance-Capitalism.

It is not without significance that the Popes

have issued calls to Catholic Action at a time when Marxian Communism threatens to sweep the world, and sweep away the foundations of our Christian culture in its imperative call to revolutionary action. Now, fire casts out fire, and one wedge is best driven out by another. Catholic Action is the best, we might say, the only capable and appropriate opponent of Communist Action. A Catholic Revolution is the only means of overcoming the Bolshevik Revolution.

As a *theory* Marxianism stands *vertically* opposed to Hegelianism. For Hegel, Spirit, the Universal Substance, develops itself by necessity, through an inner dialectic, till it becomes fully conscious of itself, and the ultimate activity of the Spirit thus manifests itself in Knowledge. For Marx the Universal Substance, which is Matter, develops itself through an inner dialectic (which in society manifests itself as Class War), towards the ultimate activity of Reality; the final goal of human society being a classless society, and the highest activity of Reality being human activity, not of the individual, but of man in society, the collective man.

In *practice* Marxianism directly opposes Catholicism on the *horizontal* plane. It claims to oppose Catholicism on the same level, but aiming in the very opposite direction. Thus, the dynamic of Communism is hatred, that of Catholicism is love. "We must hate Christians and Christianity," said Lunacharsky, Soviet Minister for Education, 1917-1927. "Even the best Christians must be regarded as our worst enemies because they oppose our principles and teach mercy and love. This Christian love is an obstacle to the Revolution's onward march. Down with it. Hatred is what we need. We must know how to hate. Only thus shall we conquer the universe." The gospel of hate has been repeated by Soviet publicists and politicians in varying moods and tenses over the past thirty years. But just as the theory of Marxism implies its own destruction, since every thesis, according to its author, contains its own antithesis within itself, so Marxian Communism contains within it the principle of its own defeat, for hatred is of its very nature destructive. Men and nations motivated by hatred tend to devour themselves when prey is denied them. The accounts of Russian concentration-camps contained in such terrible documents as Tchernovin's *I Speak for the Silent* show how ruthlessly Mother Russia devours her own children when her heart has been turned to stony hatred. The dynamic of Catholic Action is love, a love which goes about

doing good, blessing, healing, building and rebuilding. And the Gospel of Love is addressed to all men, and not to the proletariat alone. Christ set no limits to the Law of Love. Its activity transcends all classes, countries and conditions of place and time. Communist Activity makes man static at a future point of his evolution: when a classless society has been established on their ruins of the present world. Catholic Action knows that man must pass through many changes and modifications before he attains the fulness of even his social being, for human nature, in the classical phrase, is *omnia capax*, capable of everything. Marxism limits man by the iron law of economic determinism, blinds him, as it were, by an iron curtain to the vast horizons which the eyes of the spirit strain to behold. And even Soviet Man will be forced to confess with De Musset: *Malgré moi l'infini me tourmente*. For there are Eternal Truths, which, while they remain immutable, have to be realized under various forms within the limitations of time. The task of realizing them, of relating them to the problems of the hour and the mutations of human nature, is the great undertaking of Catholic Action.

The end of Communist Action is the establishment of a *ciel ici-bas*, a Paradise on earth where everything hitherto at conflict will be reconciled as in the Kingdom of God. But this secularized *Regnum Dei* will never come to pass while human nature and the course of human history remain as they have been from the beginning of time. Change of environment is not change of heart, an important truth overlooked by all Socialists who deny the existence of Original Sin. The end of Catholic Action is to make men good citizens of this world, and prepare them, thereby, to be perfect citizens of the next. It offers no panacea for the social and political ills of the day. It endeavors to lighten the burden of mortality, but never claims that it can lift it forever from human shoulders.

Catholic Action studies the sores on the body politic as closely as Communist Action, but makes far different diagnoses and applies far different remedies. It sees in the running sores the results of the greed, the selfishness, the gross materialism of Finance-Capitalism which ruled unchecked since the time when the Western world threw off the authority of the Christ-founded Church. It offers as a cure for these wounds, no soothing opium, but the hard, health-restoring discipline of the Gospel. Communist Action traces the source of "all the ills the flesh is heir to" to social

maladjustment. Change the structure of society, it says in effect, and society will be made whole. Like most quick cures it is fundamentally a quack remedy, and dangerous in proportion to the magnitude of the cure it hopes to effect. What society needs is not an external cosmetic, but a thorough cleansing of its blood stream; not a change of face, but a change of heart.

Fire casts out fire. The fire of Communism is that of a vast conflagration, destructive and gone beyond all control. The fire of Catholicism is that of a sacred flame, a flame that every Catholic Actionist carries within him as the Apostles bore the tongues of fire that descended upon them at Pentecost. Communist Action quite openly aims at the destruction of the present social order; Catholic Action aims at Christianizing the modern world, and, in the words of Pope Leo XIII, "making use of popular institutions, so far as this can honestly be done, for the advancement of truth and righteousness." It is the object of

Catholic Action to undo the vitiating effects of the centuries of secularism on our civilization by reimpregnating it with the Gospel spirit. That is a far more courageous undertaking than wild destruction, and one demanding far more patience and intelligence. The convalescence of our civilization will be long and it may yet have to endure hard blows in its most critical hour. Catholic Actionists might feel disheartened at the enormity of their task and the seeming insignificance of all that they have yet accomplished.

"Das wenige verschwindet leicht dem Blicke

Der vorwärts sieht wie viel noch übrig bleibt."

Our action is limited to sowing the harvest, sword in hand, to defend our work against the Sign of the Sickle. To future generations will fall the joyous task of reaping what we have sown, though the laborers are all too few.

LIAM BROPHY, PH.B., (Louvain)

Dublin, Eire

RECONSTRUCTION OF THE SOCIAL ORDER

IN the beginning of his encyclical, *Quadragesimo Anno*, Pope Pius XI clearly manifests the purpose and scope of his writing. He says:

... We deem it opportune, ... to recall the great benefits which this Encyclical *Rerum Novarum* has brought to the Catholic Church and the world at large; secondly to vindicate certain doubts which have arisen, and to develop more fully some of its points; finally, after arraigning modern economics and examining the nature of Socialism, to expose the root of the present social disorder, and to point out the only salutary cure, a reform of Christian morals.¹⁾

We are interested here in the second aim of the late Holy Father, namely, the clarification and development of the social and economic doctrines set forth by Leo XIII in his great labor encyclical. More particularly, this brief résumé will be concerned chiefly with four points: the rights and obligations involved in regard to private property, the right to a living wage, the reorganization of the state, and the nature and function of corporate societies.

1) Pope Pius XI. "Quadragesimo Anno." 15. as quoted in *Social Wellsprings*, v. II; Selected, Arranged, and Annotated by J. Husslein, S.J. Milwaukee: The Bruce Publishing Company, 1942. (The number refers to the number of the paragraph in the encyclical.)

In regard to the first point, it would be well to start, as St. Thomas Aquinas so often does, by defining the object under discussion. The right to private property is generally understood to mean the right to possess, use, and dispose of real estate, money, or other materials of production and consumption. This right is one based on the nature and needs of man and of society. Pope Leo XIII explained that, since man by his reason "joins the future with the present" and "governs himself by the foresight of his counsel," he needs things which do not perish in the using, but which will fructify and provide a future livelihood.²⁾ St. Thomas, in turn, argues that this right is necessary for society because each person will be more solicitous in procuring what is his own; it better preserves order and avoids confusion in society, and makes for greater peace in the State.³⁾ However, St. Thomas, Leo XIII, and later theologians have all emphasized the twofold aspect of property and the respective obligations involved. The posses-

2) Pope Leo XIII. "Rerum Novarum," 5 & 6. as quoted in *Social Wellsprings*, v. I; Selected, Arranged, and Annotated by J. Husslein, S.J.

3) Cf. St. Thomas Aquinas. *Summa Theologica*. II-II, q. 66, a. 2, corp.

sion of property is personal and individual; its use is common and social. Nell-Breuning explains the foundation of this:

God created all worldly goods for humanity as a whole, and they must, under all conditions, be kept for the purpose established by God's ordinance. The institution of personal property is merely the *means* to secure in an orderly way, the fulfillment of the *end* of the ordinance. By reason of this order, not anybody can possess anything and everything; but each object must have its owner. However, in executing his rights the owner must strive to realize the purpose of the ordinance, namely, the designed use of the goods. The ordinance is that all goods serve their owner, not indeed for his exclusive benefit, but in such wise that this benefit extend throughout human society.⁴⁾

Property as an individual possession comes under the dictates of commutative justice, i.e., the reciprocal rendering of what is due between individuals in society. Nell-Breuning emphasizes that this aspect of commutative justice extends to exchange and business. He says:

Commutative justice, because this virtue demands equality of service and its equivalent; justice in *exchange*, because this equality of service and reciprocal service must be observed especially in barter when some commodity or service is given or exchanged for its counter-value or equivalent; justice in *business*, because these exchange activities, like all other activities, are a part of human intercourse which we call legitimate commerce.⁵⁾

In regard to the possession of private property, Pope Pius XI further points out that "the right of ownership, like other elements of social life, is not absolutely rigid" for it has taken various legitimate forms in the course of history, that the right of bequeathing and inheriting property belongs to man as a fundamental right, and, lastly, that property is acquired originally by first occupation and by industry, provided the industry is applied to "that which a man exercises as his own master." Objections to acquisition by first occupation fail to consider that the Pope retains implicitly the conditions necessary for the validity of such occupation, i.e., that the property actually has no owner, that there is real occupation or use of it, and that one intends to make the property his own. Thus the Pope can say, "This is the universal teaching of tradition and the doctrine of Our Predecessor despite unreasonable assertions to the contrary, and no wrong is done to any

man by the occupation of goods unclaimed and which belong to nobody."⁶⁾

Property, as regards its *use*, is not bound by the strict limits of commutative justice, but by "certain other virtues." These virtues are social justice, respect for the common good, social charity, and obedience to the Divine laws. It is in the light of these that Pope Pius XI insists on the correct use of superfluous income, i.e., income which one "does not need in order to live as becomes his station." The virtues of charity, beneficence, and liberality are involved and the Holy Father suggests as especially appropriate to our time that these be exercised by investing the extra income in some way so as to provide more opportunities for employment in the production of useful goods. However, it is not to be taken as a general principle that the violation of these virtues by misuse or non-use of property automatically makes forfeit the right to the property. The right to property is broader than that. Only in exceptional cases involving criminal abuse or great harm to the public good is the exercise of this right forfeited to higher authorities, such as the State.

The State does, however, as the promoter and protector of the general welfare, have the right to make certain ordinances with respect to private ownership. Pope Pius XI says explicitly:

To define in detail these duties, when the need occurs and when the natural law does not do so, is the function of government. Provided that the natural and divine law be observed, the public authority, in view of the common good, may specify more accurately what is licit and what is illicit for property owners in the use of their possessions.⁷⁾

Pope Leo XIII, paraphrasing St. Thomas,⁸⁾ had said that "the defining of private possessions had been left to man's own industry and to human positive law."⁹⁾ However, this right must be always exercised for the true good of the people; ever keeping in mind that man and the family are prior in nature and in time to the State and that the State exists for them. In this manner, the actions of the State in regard to private property will rebound to the benefit of the individual owners by preventing or eliminating abuses that lead to unrest and violence.

One of the chief aims of the papal program is the betterment of the condition of the workingman. This involves a wider distribution of property. But, since many people have no means of

⁴⁾ Nell-Breuning, Oswald von. *Reorganization of Social Economy*. English edition prepared by Bernard W. Dempsey. Milwaukee: The Bruce Publishing Company, 1936.

⁵⁾ *Ibid.* p. 102.

⁶⁾ Pope Pius XI. *op. cit.* 52.

⁷⁾ *Ibid.* 49.

⁸⁾ Cf. *Summa Theologica*. II-II, q. 64, a. 2, ad 1.

⁹⁾ Pope Leo XIII. *op. cit.* 7.

acquiring property save by selling their personal labor, the question of a just return for that labor, the living wage, arises. The exact determination of a living wage is very difficult, but it must be an amount large enough to take care of the needs of a family. It should enable the family, by thrift and prudence, to live comfortably, to acquire some form of property ("a modest fortune"), to permit the mother to remain at home to care for the training of the children, and to provide a reserve for sickness, unemployment, and old age.

By virtue of the individual and social aspect of labor the worker has a right to this wage based on commutative justice. The worker as an individual, as a person, has a dignity above the materials and raw resources which enter into the production of things. Hence, his labor cannot in justice be conceived as a mere commodity to be bought and sold and bargained for the same as board feet of lumber and tons of iron ore. Furthermore, though he is one and individual, the worker has a necessary relation to the forces of capital and, in combination with these, to society. Since the time of Leo XIII it has become a principle that—"Each requires the other, capital cannot do without labor, nor labor without capital."¹⁰ Hence, Pope Pius XI writes: "The mutual relations between capital and labor must be determined according to the laws of strictest justice called commutative, supported by Christian charity."¹¹

It is clear, then, that the worker has a definite right to a family living wage. This wage may come to him through the terms of a wage contract or through some kind of partnership agreement. The late Holy Father favored the latter as supplementary to a family wage, but upheld the intrinsic justice of the former also. Nor is this incompatible with the payment of wages according to performance, for recognition of degrees of efficiency and service in the form of extra wage stipends is permissible provided the minimum wage be adequate. However, though the worker has a clear title to a living wage, it may be, and often is, economically impossible for industry to pay this wage. Nell-Breuning resolves this conflict by interpreting the spirit of the *Quadragesimo Anno* to mean that the family wage is an absolute requirement according to social justice; but a conditional requirement according to commutative justice—conditioned, that is, by the economic status of the business and of contemporary society. When these conditions obtain, it is sometimes nec-

essary for the State to come to the aid of the family with family allotments. An even better plan in these circumstances is for the deficiency in the wages to be made up by industrial pools or compensation unions. Pope Pius XI commends this as a tentative and substitute measure. It does not obviate the demand, on principle, for a just wage, adequate in itself.

In determining the amount of such a wage, many factors must be considered, but the Pope discusses three main ones, the support of the workingman and his family, the condition of business, and the exigencies of the common good. The first has already been mentioned in regard to the family wage. It is sufficient to state here that, though it is natural for all the members of the family to contribute to the familial well-being according to their powers, yet it is an abuse when the mother and the children must do the work of an adult man to supplement the family income. Therefore, "every effort must . . . be made that the fathers of families receive a wage sufficient to meet adequately ordinary domestic needs."¹² Considering the second factor, the Holy Father points out that it is unjust to ask for wages so high that the business is ruined. On the other hand, if the business cannot take care of an adequate wage, the cause for this should be sought. If it is the fault of the management, then the guilt for this injustice falls on the management. But if the reason is some unjust burden that the business must carry, then those who inflict the burden are guilty. If pushed to the extreme, it must be decided if the business should close. Such an important decision, affecting the livelihood of so many people, should be made with care and in the spirit of "mutual understanding and Christian harmony." The third factor, the exigencies of the common good, requires that wages be more or less stable to avoid the evil of unemployment as much as possible and that efforts be made to achieve a prosperous, organic, unified social economy.

Obviously any problem dealing with the common good will have some relation to the State. This brings us to the third point of our discussion, namely, the reorganization of the State. Pope Pius XI considered this as one of the chief means of bringing about the reform of the social order. The Pope visualized the State as organized much the same as the human body, or as the universe itself, in the sense that it should be an organic whole made of distinct parts, each with its indi-

¹⁰) Pope Leo XIII. *op. cit.* 15.

¹¹) Pope Pius XI. *op. cit.* 110.

¹²) *Ibid.* 71.

vidual purpose, yet each and all contributing to the final purpose of the totality. Such an organization of society was approximately achieved through the medieval guild system. This system was described by the Holy Father as "though by no means perfect in every respect," yet corresponding "in a certain measure to right reason according to the needs and conditions of the times."¹³) However, with the coming of liberalism or individualism, the doctrine was advanced that man was naturally good, hence, if each individual were free to do as he thought best, he would work out his economic salvation and ultimately the good of all would result. In less than one hundred years this idea completely permeated the attitudes of men and led to a ruthless struggle for the survival of the fittest. As a result many of the intermediary organizations disappeared. The State and the individual as such alone remained. The State was frequently controlled by the wealthy "survivors" and, voluntarily or as a matter of necessity, it took upon itself functions that had been or could be performed by lesser organizations. In the words of Pope Pius XI:

Social life lost entirely its organic form. The state, which now was encumbered with all the burdens once borne by associations rendered extinct by it, was in consequence submerged and overwhelmed by an infinity of affairs and duties.¹⁴)

To remedy this situation the Pope advances a principle that is basic to any sound economic order. It is called the principle of subsidiarity:

... just as it is wrong to withdraw from the individual and commit to the community at large what private enterprise and industry can accomplish, so too it is an injustice, a grave evil, and a disturbance of right order for a larger and higher organization to arrogate to itself functions which can be performed efficiently by smaller and lower bodies ... Of its very nature the true aim of all social activity should be to help individual members of the social body, but never to destroy or absorb them.¹⁵)

It is by application of this principle that the State will be restrained in its many functions and its energies directed to its essential duties.

However, the papal program elsewhere admits that in some instances it may be necessary to reserve certain forms of property to the State and to state management and operation. But this is only on the condition that greater evils are thereby avoided and the common good is safeguarded. State ownership comes as a rescue when smaller

groups have failed and the State can do the job successfully, or when something vital to the public welfare needs to be protected. Nevertheless, the widest possible distribution of private property remains the natural and desirable condition.

In order to achieve this organic reorganization of the State, subsidiary associations must be formed to provide the parts of the social organism. These groups are the occupational or vocational groups characteristic of a corporative society. Not only do these groups provide organic parts, but they are intended to eliminate the class struggle by uniting employer and employee within the bond of the vocational group. These groups are natural and normal because, just as men who live in the same territorial area have common interests, so also those engaged in the same type of work have common interests. This provides the bond of union in the vocational groups, "the common effort of employers and employees of one and the same group joining forces to produce goods or give service ... the common good which all groups should unite to promote, each in its own sphere, with friendly harmony."¹⁶)

Since the right of association is a natural right, these groups have a natural autonomy independent of the state. Nor is it just that such groups be instituted and controlled by the State. Such a condition prevailed in Italy at the time of the writing of *Quadragesimo Anno* and the Pope did not hesitate to criticize it. After describing the Italian system of syndicates and giving its advantages and disadvantages, he concluded:

It is feared that the new syndical and corporative institution possesses an excessively bureaucratic and political character, and that notwithstanding the general advantages referred to above, it risks serving particular political aims rather than contributing to the initiation of a better social order.¹⁷)

Furthermore, the exercise of the right of association is not limited to these vocational groups. On the contrary, there may also be free associations for particular purposes either within the vocational group or even extending beyond it.

In regard to the details of organization in these groups, Pope Pius XI merely says that "men may choose whatever form they please, provided that both justice and the common good be taken into account."¹⁸) The important thing is that the groups provide the organic units for a hierarchical society, that they eliminate the class struggle by

¹³) *Ibid.* 97.

¹⁴) *Ibid.* 78.

¹⁵) *Ibid.* 79.

¹⁶) *Ibid.* 84.

¹⁷) *Ibid.* 95.

¹⁸) *Ibid.* 86.

consolidating the two classes into one working for a common end, and that they give each person a secure place within the social organism on the basis of the type of work he performs for society. When such things have come to pass and

these groups are formed, then may we hope to have the "good life" in a society whose life blood is justice and whose soul is Christian charity.

SISTER M. EDWIN DECOURSCY, S.C.L.

Washington, D. C.

TRAVELING A DANGEROUS ROAD

IN spite of the prevailing tendency to denounce Communism, and other totalitarian systems, we are preparing the way for a State that must of necessity assume an authoritarian character in order to be able to fulfill the obligations the people have thrust upon it in the course of time. While at present our people are unwilling to believe the "welfare state," which they have come to know since 1933, could ever escape the control of the citizens, Christopher Dawson points out that the same forces which made for governmental control and uniformity in Germany and Italy are at work also in Great Britain and our country. It appears to him highly probable that these forces will result in the formation of a type of Totalitarian State "which bears the same relation to Anglo-Saxon political and social tradition, as the Nazi State bears to the traditions of Prussia and Central Europe." Such a State, he thinks, might be nominally socialist, "but it would not be the socialism of the Third International; it might be nationalist, but it would not be the militant racial nationalism of the Nazis. Its ideals would probably be humanitarian, democratic and pacific. Nevertheless, it will make the same universal claims as the Totalitarian State in Russia and Germany, and it will be equally unwilling to tolerate any division of spiritual allegiance." In fact, as Cyril E. Hudson remarks, "the contemporary State—and *a fortiori*, we must suppose, the State of the future—tends to be 'Totalitarian': that is to say, to regard *all* the activities of its citizens as being subject to its control, *to be in short*, a Church."¹

To these dangers men everywhere appear blind. They are fleeing from the extremes of political and economic liberalism straight into the arms of the other extreme, an authoritarian State and a planned economy that will, it is believed, guarantee to everybody a maximum of the good things of life, with a title to security added.

This development is not as new as it may appear to be to the average American. Like the roots of Nationalism and Communism, those of the Totalitarian State reach back far into the 19. century. A distinguished French scholar, Michael Chevalier,² warned his contemporaries:

"We now no longer believe in divine Providence which watches over us. Instead we have put up an obstruction which everyone may deck out according to his taste, as do the Indians their Manitou. *It is the State!* Individuals and the masses expect from 'the State' their salvation and their sustenance. The State is expected to provide orders for the manufacturers, work for laborers, and to grant a position to a third one after he has completed his education . . . The State must make good any loss we may have sustained. At its feet we lay down all dignity, all independence . . ."

While "free enterprise" is still being lauded by some, the predominating tendency is to seek the aid of the State. Thus, to cite an instance, a Canadian organization of farmers at its recent convention asked for the establishment of national health insurance; cancer, arthritis and rheumatic research, and federal assumption of a substantial proportion of the costs of education. What else is this if not proof of the urge Chevalier spoke of, "to throw oneself down flat before the State." And where must this inclination, "to offer up to it personal liberty, and to be ruled by it, without let or hindrance, this mania, to demand of public authority it should carry out everyone's obligations at the cost of society and the destruction of justice"—where can this course end except in a totalitarian system of government?

A few months ago, Mr. Paul G. Hoffmann, President of the Studebaker Corporation, wrote on "The Great Challenge to Capitalism" for the *New York Times Magazine*. Although convinced that capitalism is by no means on its deathbed in our country, this enterpriser is not blind to the dangers discussed by us. "The NRA," he writes, "with its promise of profits for everybody, fooled many business men. But it was a first step

¹ The Foundations of the Modern World, London, 1940, p. 133.

² For the life of Chevalier (1806-1879), see Encyclopedia of Social Sciences, Vol. III, p. 371.

toward Fascism. A Government guarantee of 'jobs for all' has great appeal to some labor leaders, but such a guarantee could be carried out only by a Government with unlimited powers. *Through flank movements such as these our democratic capitalism could be replaced by collectivism*"

(italics ours). Or at least by a form of Democracy devoid of the very substance that gives it life and health. This new Democracy would be, to use Herbert Spencer's expression, "but old despotism differently spelt."

F. P. K.

Warder's Review

Utopians All

SOME years ago, a writer remarked in the at that time popular and influential *Review of Reviews*, the paradise of socialism would prove a hell for the individual. The fact is, none of the many communistic colonies founded in our country in the nineteenth century turned out a garden of Eden, even though the beginning may have been promising. The imperfection of men, who believed it possible to found Utopia because they were at heart Pelagians, was one of the chief contributing causes of the dissolution of most of these enterprises.

Isaac Bromme, who wrote a revealing account of "The Last Days of Ruskin Cooperative Association"—he himself was a member of this communistic colony in Tennessee—echoes the disappointment of thousands of disillusioned utopians whose dreams came to naught at one time or another since the failure of Owen's New Harmony.

It was "a highly intelligent member in the tailor shop" who, as the end of Ruskin community drew near, told Bromme: "This is the third [communistic] colony I have been bitten with: Puget Sound, Kaweah, and Ruskin. I have come to the conclusion that man is not yet ready for cooperative life [as ordained in a communistic colony]. If I am permitted to come back a thousand years from now, and humanity is in shape by that time, I may be induced to try it again."¹

Karl Marx had no such illusions as those which animated the Utopian socialists. He derided them and their experiments, and, while preaching the downfall of the capitalist State as the inevitable result of an evolutionary process of society, he preached the class struggle as means to undermine the existing capitalist order. The Paris Commune, of 1871, was hailed by both Marx and Engels as a noble attempt to establish the proletariat

in power. In the Soviet Republic, on the other hand, every Communist recognizes the consummation of the first successful step toward world revolution. The totalitarian nature of the Moscow regime need not disturb communists. Marx foresaw "a period of political transition in which the State can be nothing else than the revolutionary dictatorship of the proletariat." A large part of Europe enjoys just this at present.

So after all the Marxians too are Utopians. They believe it possible to create a more perfect society based on Marxian dogmas and theories, regardless of human nature and the lessons of history. Should Bromme's tailor return after a thousand years, he would discover some things changed, but man he would find still struggling to attain happiness. And remembering the days of old, he might exclaim: "There is nothing new under the sun! Communism has failed when tried on a big scale as it did in those communistic microcosms, the failure of which so disappointed me!"

An A-Social Credit System

THERE was a time when the careful and conscientious householder shunned debts which, as he knew, neither ran away nor did they gather rust. It was bad enough, so people formerly thought, to contract unavoidable debts. A German proverb taught, "debts, old age, and death enter the home unexpectedly."

With increasing desire for comforts and luxuries, the tendency to mortgage unearned income has grown apace, and capital has not been slow to improve the opportunity to engage in a lucrative financial venture. It is to be feared, therefore, President Truman's warning that both those who use credit as well as those who extend it should practice restraint, the credit curb imposed on installment purchases during the war

¹ Chicago, 1903, p. 160.

having been removed, will prove of little avail. To buy on the installment plan is by now an established custom, the high costs of which people do not take sufficiently into account. For many a family the term "debt" has lost its terror; it is considered quite normal to be chronically in debt in order that the many needs and desires men and women of the present generation foster may be satisfied. To such people applies the Danish proverb: "He lives like a lord; he eats, drinks, and dresses expensively, because he is indebted to the whole world." Which means in our case, to various dealers, loan agencies, and banks even. In fact, the number of borrowers is so great that the volume of outstanding consumer credit represents a sum which appears not merely an inflationary but also a social problem.

It is a matter society should by no means contemplate with indifference, this colossal sum of ten-thousand-million-dollars, the total of installment credit, service credit, single payment loans and charge accounts at the end of March of this year. Moreover, these figures reveal an increase of forty-four per cent for a twelve-months period. To such a degree has consumer credit established itself in the existing scheme of things that, according to the Department of Commerce, its latest achievement is far below what might be expected on the basis of pre-war relationship to income. What will happen now after the barriers have been removed, is a matter for conjecture.

Labor discovers many reasons for dissatisfaction with employers: only on rare occasions does its press discuss the sins of finance capital. No trust, no cartel imposes as heavy a tribute on the laboring masses as do the money lenders who supply the funds that make installment credit possible. It is a most lucrative business; so lucrative that dealers prefer to sell on the installment plan rather than for cash. The American people are virtually being seduced to go into debt for the benefit of great concerns engaged in financing the growing wants of a foolish people. The backers of consumer credit speculate on the improvidence of men and women who refuse to economize sufficiently with the intention to pay in cash for needed household articles. It is not only common for young people to begin their married life in an apartment furnished with goods bought on the installment plan; the wedding ring even may be purchased the "modern way."

The cost of installment credit to the people is not computed by the Department of Commerce. The interest rate is high, to secure those interest-

ed in a loan against loss. Inability of the borrower to meet payments promptly, frequently results in the forfeiture of the goods bought on credit. One of our friends was recently engaged in conversation with the proprietor of a time-payment concern while a van, containing furniture, was being unloaded. "This is the fifth time this stuff has come back; get rid of it, I don't want it around any more!" he shouted to his men. By this time, five down-payments had been made on these goods, and possibly some additional payments, to increase the dealer's profit. His gain was the buyers' loss. In such fashion are both the improvident and the indigent made aware that the Roman adage, *Caveat emptor*, has not lost its meaning in the modern Welfare State!

Distressing Signs of Corruption

ALTHOUGH Henry and Brooks Adams were the scholarly descendants of illustrious forebears, among them two presidents of the United States, their books have not attained popularity, but for reasons other than lack of scholarship. There is, for instance, the volume on "The Degradation of the Democratic Dogma," which has enjoyed but one edition. But how could it be popular? It expresses, to mention but one reason why people fought shy of the book, some astonishing statements regarding women, contained in the four chapters devoted to "The Heritage of Henry Adams." As his brother Brooks Adams tells us, Henry, who would ask some woman sitting near him, at his own table, why the American woman was a failure, "certainly believed that the family tie was weakening and that the woman was volatilizing . . ." Moreover, Henry also believed "in the superior energy of the maternal instinct, but the inference," so Brooks thinks "presumably was that, with the American woman in especial, precisely in proportion as she increased her independence, she diminished her weight and her importance in the social scale. She separated into a finite atom, and ceased to be the heart of the social unit."¹)

Many there are who would quarrel with this opinion; but an even more serious challenge is in store for them. It is again Brooks Adams tells us: "As Henry neared the end of his application of the development of the Thirteenth Century according to scientific historical theory, in 'Mont St. Michel and Chartres,' he turned more and

¹) Degradation of the Democratic Dogma. N. Y., Macmillan Co., 1920, p. 4.

more toward his next step in the 'Reformation,' on which he constantly talked with me. He found the 'Reformation' most antagonistic, chiefly, I think, because of the Puritan attack on women; for it was during the Reformation that the Virgin was dethroned and, according to his theory, I take it, that the degradation of woman began."²⁾

Whether one accepts or rejects Henry Adams' opinion, there is no denying the fact that woman has lost caste in the course of recent centuries, especially since the philosophes began to preach the doctrine of naturalism and individualism, both of which were acclaimed and adopted by the libertarians of the past hundred years. With results which would possibly give even the disciples of free love—a doctrine, not so long ago, abhorrent to Americans and Englishmen—furiously to think.

In *This Week*, a magazine distributed with the Sunday editions of a number of the country's newspapers, Philip Wylie, said to be "America's best selling critic," has asserted with commendable courage: "Our young people are undisciplined and increasingly delinquent. Adultery is the rule and not the exception among our dissatisfied adults."³⁾ This is said in an article which deals with Education and not with either private or public morals. However shocking the statement may appear, it hardly exaggerates the truth. The paper on "The Sex Lives of Unmarried Men," contributed by two physicians to the *American Journal of Sociology*, reveals a sad state of affairs. Promiscuity is, it appears from this study, now the rule and no longer the exception.⁴⁾

A contributor to the *New Statesman and Nation*, of London, evidently attributes to "the greater opportunity for intercourse between the sexes made possible by the general use of contraceptives as well as by the emancipation of women" the existing promiscuity which has reached such alarming proportions. The writer, whose subject is "Prostitution and the Law," unhesitatingly declares: "Today the prostitute faces the competition of a widespread laxity, and theoretically prostitution should be superfluous."⁵⁾ Should the reader feel inclined to consider this an outrageous statement, let him remember the opinion of a Cleveland judge: "The automobile is a veritable house of assignation on wheels."

While juvenile delinquency has in recent years been bewailed and discussed in mournful numbers, the root evil of sexual promiscuity and depravity is apparently considered tabu. It is not a subject one would ordinarily wish to drag out of a closet into the light of day. But we have here an evil which is causing the decay of marriage, the family and the home. Left to fester in the social body, this thing called sexualism will destroy it. No Nation has ever survived the "emancipation" through moral degradation of its women.

A Strange Prohibition

WHAT is Great Britain today, a Catholic country? Certainly not. A Christian country? Hardly. Any nation that has for over a hundred years worshipped at the altar of mammon, not out of mere blind love for the Golden Calf, but deliberately according to well-studied liberalistic doctrines—all of which were put into practice—has broken the covenant with Him who denied to His followers the liberty to worship both Him and the demon of cupidity. Hence the Church cannot be blamed for the prohibition to import paintings into Great Britain, except the importer guarantees to send out of the country what he may have brought in.

If we may believe the writer, who discusses this strange prohibition in the *New Statesman*, of London, "hardly a voice is heard to protest against this embargo upon the import of paintings," which strikes him as "no less irrational than barbarous." For he cannot discover a valid reason to explain this regulation. Our own intelligentsia has thus far remained silent about the matter. But would they be that, if Spain were the guilty party? Hardly.

In the same article the same writer discusses the importation into Great Britain of American films of which there were more than three times as many brought in last year as the country itself produced. "This fantastic expenditure of our dwindling dollar credit," he continues, "will presumably be reduced; and millions of people will feel bitterly aggrieved at their weekly ration of full-length films being reduced from four to perhaps three." With the consequences of such "a calamity" in mind, the *New Statesman's* contributor proposes the question: "If the import of American films were completely stopped, what, I wonder, would be the result?" "Possibly," thus his answer runs, "a fall of the Government?"

²⁾ *Ibid.*, p. 111.

³⁾ Sunday, May 25, 1947.

⁴⁾ Vol. LII, No. 6, May, 1947, pp. 501-507.

⁵⁾ *Loc cit.* May 17, p. 351.

This is not written in a Catholic weekly or monthly; or a Tory paper; the *New Statesman* is "progressive" to a degree satisfactory to anybody but an out and out communist. While the direct result contemplated is hardly to be feared, the fact remains: films and picture shows have assumed an importance in the life of the present generation of men and women which demands attention. To hundreds of thousands of people the

film offers the opportunity to escape a dreary present, the daily trials of an existence the meaning of which they do not know. The splendor and luxury of the filmed world and its romances acts on these wanderers through the desert by the night, like a draught from the river Lethe. For the time at least they are able to forget not their misery alone but also the emptiness of their heart and existence.

Contemporary Opinion

THIS country is great because our ancestors were not afraid to cross oceans and continents and suffer hardships. They were independent of others—they relied on themselves. In those days there were no county agents, no patterns, no crutches. People had to stand alone. They could not be afraid. The hand-craft result was good—far better than the results under our present system where all are conditioned by the same education, the same broadcasts, magazines, movies and funnies. The physical challenge of the frontier no longer exists in this country. The spiritual challenge is greater than before. It must be met squarely and with courage on every front if our standards of living and our spiritual values are to be enhanced.

*Craft Horizons*¹⁾

Prime Minister Mackenzie King was guest at a United Church luncheon in Ottawa where he said: "The spirit of the Church is disappearing all too rapidly and in its place is growing the terrible threat of totalitarianism."

The Prime Minister knows the meaning of words and he was warning the Church against the State. For Totalitarianism means nothing except government without checks and balances. It happens that the Catholic Bishops of Ontario dealt particularly with the same point as the Prime Minister in their brief to the Royal Commission on Education. The Bishops said:

"In the absence of Christian doctrine some other creed will be offered to the human mind. In the absence of God, there will be some other object of worship. History, ancient as well as recent, enables us to discern what would be the al-

ternative to the Christian Church. The State would take the place of the Church, the State would be the supreme teacher of the purposes of human life. The power over the formation of minds would be monopolized by holders of practical power . . ." The Bishops in saying the above, were not expounding speculative truths, they were enforcing a practical lesson.

HENRY SOMERVILLE
Toronto

Industrial America today is overwhelmingly an outgrowth of industrial research laboratories. Some of the largest and most active research programs are supported by industries which were themselves created by industrial research.

The National Industrial Conference Board reports that in a survey made in 1939 of seventy-six educational institutions, 84 per cent conducted outside or industrial work. The growth in industry's adoption of scholarship and fellowship plans is shown in comparison of lists compiled by the National Research Council in 1929, 1941 and 1944 of research scholarships and fellowships supported by industry.

In 1929, fifty-six companies supported 95 fellowships or scholarships. In 1941, the list had grown to include 210 sponsoring agents supporting more than 721 scholarships, fellowships and grants. One-fourth of these companies suspended programs during the war, but in 1944, fifty-four new companies reporting brought the number to 201 sponsoring 956 scholarships, fellowships and research grants.

Reasons given for the establishment of scholarships, fellowships and research grants and for coordinated programs of work and study are (1) that they afford a means of further research of

¹⁾ Editorial, May, 1947, p. 5. A quarterly, published by the American Craftsmen's Cooperative Council, Inc., 485 Madison Ave., New York, 22, N. Y.

special interest to the company; (2) the possibility of employing recipients of company scholarships in the future; (3) the benefit to company employees of these scholarships; and (4) the public relations value of the program.

Colleges and universities benefit by the financial assistance which strengthens their undergraduate schools.¹⁾

The Index
N. Y. Trust Co.

Disillusion is a quick agent of demoralization. No one remembers what exactly the politicians said, but everyone is vaguely aware that what they said, on present proof, was a ruble of rubbish.

For instance: "When victory comes we shall stand together shoulder to shoulder in seeking to nourish the great ideals for which we fight. It is a worthwhile battle. It will so be recognized through all the ages, even amid the unfortunate peoples who follow false gods today. We reaffirm our principles. They will bring us to a happier world."

Per omnia saecula saeculorum! Who was it said those words? None other than Franklin Roosevelt—*requiescat in pace*—speaking on the first anniversary (August 14, 1942) of the signing of the Atlantic Charter. The very Charter has so soon been forgotten, swallowed up in the miseries of this post-war world.

Catholic Times
London.

Put quite simply and possibly offensively, we journalists have to get back to the old-fashioned idea that our first duty is to record the truth as well as we are able to about the things which matter most. And we have to re-examine our techniques. We still act as though Northcliffe had said the last word about news values. It is not, after all, the wicked press lords who write the headlines, play up the cheaper forms of alleged human interest or devise make-ups which demand high-powered presentation of low-powered news. Just as the makers of films are discovering that it is possible to produce intelligent pictures that pay their way, so we should be able to find ways of producing fair and intelligent newspapers capable of appealing to the masses.

JOHN BEVAN²⁾

Fragments

A REVIEWER of "Lubeck Diary," by A. G. Dickens, refers to the author's awareness "of the economic idiocy of Potsdam."

In Latin America, Dr. Kerwin, University of Chicago, has stated, the "term democracy has been associated with an anti-clericalism aimed at emptying churches and establishing a soulless secularism."

Advertising in general, it seems to Margaret Marshall, a well-known writer, is reflecting more and more that frenzy of the copy writer in the competitive society who knows that he must find a new way of praising a product or find a new way of making a living.

Addressing the open meeting of the Asian Relations Conference, conducted at New Delhi, Pandit Nehru cried out: "Asia, the Mother of Continents, is awakened from her old slumber . . . An age is coming to an end and a new era is beginning for the Countries of Asia." Undoubtedly true; but the near future will be one of severe travail.

Trying to outlaw any "ism" and to deprive its advocates of any part of their civil rights, warns the *Nebraska Cooperator's* editor, is a dangerous procedure. Once the policy of suppression is established, it can be used by those in power against any group of people they do not like.—In the third French Republic Leon Gambetta told the Chamber: "Look, there is the enemy, Clericalism!" Action was made to fit the accusation.

Reviewing Captain Hart's book, "The Revolution in Warfare," Leonard Engel tells readers of the *Nation*: "If there is another war, it will be a war between American capitalism and Russian communism. And that war will unleash passions, violence, and destruction such as no war in history has known."

With Great Britain in mind the *Statist* declares: The least intelligent realize that the immense wealth accumulated last century has been dissipated in two wars, and not unnaturally ask was it worth it?

¹⁾ Research, Its Creative Rate in Industry.

²⁾ From review of Kingsley Martin's book, "The Press the Public Wants."

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

Our Mission in the Present Crisis

LIKE the addresses the Pope delivers to the College of Cardinals at Christmas, the Holy Father's allocutions on the feast of St. Eugene have assumed particular importance. We have in them documents which reflect the times, and the problems they present to bewildered peoples. "The year 1947! What judgment shall future ages pass on it?" Pius XII exclaimed on his recent name-day, early in June; "it has already run half its course and up to this moment has it brought anything else to the world other than the apparently irreconcilable antithesis between the terrible flood of problems and dangers threatening the entire world and the humiliating lack of solutions?"

These words should be displayed in neon-lighted letters for all to read. The humiliating lack of solutions for problems which affect the welfare of millions of people is indeed a shocking fact. As things appear today, one must fear an even greater "decline into those stagnant marshes of discord and violence from whose murky morass," to quote the Pope's words, "nothing can arise but new and incalculable calamities."

The present Papal address discusses, in connection with the none-too-hopeful prospects for the near future, such questions as prosperity, liberty, the family, youth, and the remedies that should be applied to the wounds and ills mankind has inflicted on itself, incited by blind passion and the unwillingness to comply with God's law. But in the end, Catholics are once more reminded by the Pope that "by dispensation of Divine Providence, the Catholic Church has formulated and promulgated its social doctrine. It points the path to be followed and no fear of loss of temporal possessions and advantages, or of appearing less in harmony with modern civilization could justify true Christians to deviate even by a single step from this path."

Continuing, Pius XII tells Catholics: "Considering the sad reality of the numerous and disastrous conflicts which so painfully afflict the world of today, and bar the path of peace, it would be equally wrong to shut one's eyes so as not to see, or cross one's arms so as not to act, alleging as an excuse that nothing more can be done. Nothing more can be done?"

"Precisely at the moment when Christians can oppose to vacillating and uncertain principles that

fearless courage, which is not the mere joyous exuberance of a sanguine nature, but a sign of the supernatural force nourished by the theological virtues of faith, hope and charity?"

"By means of this force," so the Holy Father tells us, "a mighty breath of pure air will surge over the world, dissipating the atmosphere of panic and pessimism which threatens to poison it. Blinded eyes will re-open to a clear vision of truth and justice. Those of good will and in good faith who have gone astray will discover a way out of a situation that has become almost intolerable and will advance towards a solution of apparently insurmountable problems."

"For those who see things in the light of the supernatural order there is no doubt that even in a most serious conflict of human and national interests, there is always room for a peaceful settlement."

"Is this not perhaps the mission of the Christian, of the Catholic, in a world full of the political and social agitation of today?"

Catholics are not to stand by idly; the Pope warns them to be alive to the spiritual and moral greatness of the Church and her work for the good of mankind. It means "a task, a duty, a responsibility," and, as the Holy Father states, "it is not without purpose that Divine Providence has ordained, and never more deeply, perhaps, than at present, that all the faithful of the Church should feel conscious of sharing intimate membership in the Mystical Body of Christ."

"Even if the powers of darkness, of discord and destruction are spreading today over all the world, so much more effective must be the superior activity of Christians and their cause, derived from union, order and peace."

"What true Catholic could think of shirking such a pressing duty? Apply yourselves, all of you, with earnestness to these tasks. Among the timid be fearless. Among the doubters, be firm in faith. Among the discouraged be strong in hope, and be full of love among the skeptics who are devoid of love."

The Holy Father also spoke of the "admirable generosity with which the Catholics in countries still prosperous helped to relieve the needy peoples," and he begs of all of us, "not to let our love grow cold but to let it spread more widely." "There are still so many parts of the world," the

Holy Father reminds us, "from which arise to heaven a cry of distress and a plea for help. Heaven hears their cries but wishes to heed them by

means of your charity. Remember the words of Christ: 'As therefore you did it to one of these My little ones, you did it unto Me'."

Prayer Intention for September

Moral Courage for Modern Youth

THE eyes of all those who are interested in preserving our American way of life and the high ideals which have inspired the leaders in American culture, since the foundation of the Republic, are fixed upon our youth. For in our youth lies the hope of the land.

Psychologists, sociologists, educators and social workers have striven mightily during the past half century to impress American youth with certain ideals of conduct which these experts consider necessary for the proper guidance of our young men and women. Those of us who stand on the side lines and watch the strenuous efforts of these specialists to safeguard American youths from the pitfalls that surround them on all sides are often dubious as to the value of the suggestions proposed with such high assurance.

There are, for instance, those who blandly assert that there are no longer any fixed standards of moral conduct, but that all obedience to so-called "divine commandments" depends merely "on the mores." Just what they mean by the latter phrase they fail to explain, or if they do attempt an explanation it is wrapped up in such strange terminology as to confound even the wisest. We have seen books of sociology, published during the last thirty years, whose authors made liberal use of the terms "mores" and "folk ways." The words seem to be very impressive. When the paragraphs in which they occur are analyzed, we find no positive direction for moral conduct. The only impression left is that morality, after all, is a very uncertain affair. It is said that we know not whence the ultimate obligation for leading upright lives, based on the observance of God's commandments, is to be found.

The phrase "mores and folk ways" seems to have been first used by Professor W. G. Sumner of Yale, who attempted a purely naturalistic explanation of the moral law. In the course of his discussion he coined the two terms mentioned above and used them liberally in his endeavor to present his naturalistic theory of ethical conduct. According to him there are no essential and permanent laws of righteous conduct. Everything concerning the moral law is to be found in the cul-

tural background of nations and in the historic development of social institutions.

The question now arises whether such teaching will provide American youth with the moral stamina needed to resist the pollution surging round about them and to preserve the white flower of a blameless life. All who know how fierce is the battle which must be waged by all those still in their teens to remain pleasing to God and to keep themselves unstained from the wickedness of the world are convinced that the prattle of many modern sociologists is not healthful for this purpose, but rather paves the way to a shameful moral defeat.

The late President W. R. Harper of the University of Chicago in a book published half a century ago, wrote these words: "It is difficult to foretell the outcome of another fifty years of our educational system—a system which trains the mind, but for the most part, leaves the moral side untouched; no religion, no ethics, merely a sharpening of the intellect" (*The Trend in Higher Education*). This wise leader in American culture, recognized at the time when he wrote, as one of the leading lights in American education, uttered a prophecy which we can study in the light of the events of the fifty years since he uttered his warning.

We have no reason to be proud of the record of our American schools as regards the moral conduct of their graduates. Evidently the students who pass through the schools where religion was ignored failed to lay up a store of moral courage which they could draw upon in the fateful hour of temptation.

President Harper goes on to praise the system of education in Catholic schools which is under the control of the Church. But it is to be remembered that even the Fathers of our Republic were keenly aware that education should never be separated from religion. For in early American schools, long before the days of Horace Mann, religion was wisely included in programs of public education.

Considering the interest which our Holy Father has always shown toward the moral instruction of youth and their solid preparation for social leader-

ship, it is not strange that he should now recommend to all the world this high and holy intention—*Pray for the development of moral courage for our youth today.* This is the general intention of the Apostleship of Prayer for September, 1947.

Three questions confront us as we consider the importance of this timely intention recommended to our prayers by the Holy Father.

First, what is this "Moral courage"? It is a firm resolve to fear God and ever to observe faithfully His Commandments, in spite of the fierce opposition of the enemies of Christ and of Christian morality. The keeping of this resolution often requires high moral courage, but this is precisely the reason why we are to unite our prayers during the month of September and implore much needed actual graces for our youth throughout the Christian world.

The second question is "whence can youth draw this moral courage." We have already seen that modern education often fails to provide the strength needed to resist the powers of evil and the helpers of our great adversary, the Prince of Darkness. The source of such moral courage lies in the spiritual treasury of Mother Church. It is found in the sacraments, in prayer, in the reading

of the word of God and above all in the devout attendance at Mass. For the Holy Mass is of infinite value inasmuch as it is the repetition of Calvary. And in the Cross of Christ on Mount Calvary is the fount of all spiritual blessing for all mankind until the end of time.

And finally, how can parents, pastors, and educators of youth provide the coming generation with this much needed moral courage? Let them likewise have recourse to prayer and to the unfailing supply of those spiritual vitalities which are treasured by our Church and are to be used by them in the discharge of their holy obligations. Let them pray to the Spirit of all truth for light and guidance in their arduous duties. We often pray to the Holy Ghost to "instruct the hearts of the faithful." Those who teach our youth today need this supernatural guidance.

In the book of Daniel we read that "those who instruct many unto justice shall shine like stars for all eternity." A crisis now confronts America. It is the breaking down of Christian morality. May the lovers of the Cross of Christ rally under that holy sign of salvation and bring this much needed moral courage to the youth of Columbia!

ALBERT MUNTSCH, S.J.

World-Wide Problem

One Phase of the Church's Mission

ALMOST one hundred years ago, to be exact, in the fall of 1848, a Westphalian nobleman and priest, a member of the Parliament of Frankfurt, uttered the memorable words that, lacking knowledge of the social question it was impossible to understand the times. The speaker's name was Ketteler. This opinion, sent out from the very cathedral at Mainz which was ultimately to receive the great Bishop's remains, is today of international significance. A letter addressed to the Bureau by a priest in South India, a native of that country who writes from the bishop's house, may be cited in proof.

"Today, while the whole world is in the grip of social and economic convulsions," the writer declares, "the mission lands too do not escape the repercussions of the social phenomena. Over here in India, the laboring classes are at the same time of the depressed classes. World-wide labor movements and Communist propaganda have opened their eyes to the gross social and economic injustice to which they have been so long subjected. They are shedding their inferiority complex and are boldly putting up a fight for social equity.

But Communists are trying to make capital out of these conditions, like an insidious serpent, retreating into the corners and crevices of the lower social strata to spread its poison."

Continuing, this Indian Priest states: "To the Catholic Missionaries social work among the depressed classes, who form a big part of our Christian communities, has been one of our main pre-occupations. We protect our Christians against mal-treatment by the big land owners and the unjust wages the proprietors strive to pay them. Through cooperatives, medical dispensaries, and educational institutions we raise both the economic and social standard of our converts and thus attract the other low caste people to our religion. If in fact the Christian religion has been allowed and Christian missionaries praised by the educated Indians, it is due to our social work and acts of mercy bestowed upon the poor Indians of the depressed classes."

But, alas, all this appears only a silver lining to the dark cloud which hovers over India. The writer tells us: "With the dawn of independence and the passing of Government reins into natives'

hands, predominantly Hindu, an attempt is now being made to stop the conversion of the depressed classes. For Democracy believes in counting numbers and the Hindus fear that the seventy million low caste people, should they be converted would increase the Christian community and weaken their own political strength. With this political motive in mind, they have stopped all Government scholarships to those low caste people who are converted to the Christian religion. That means: what is given to the low caste Hindu boys is denied to the low caste Christian boys. Evidently this is an indirect way of penalizing conversion to Christianity."

Time-Tested Institution

Old Age on the Farm

SOONER or later an aging farmer realizes there will be a day when he may no longer be able to cultivate his land, harvest the crops, and care for his stock. What to do when circumstances force retirement, is a problem, the solution of which many a farmer and his wife seek to postpone because of the complications not infrequently involved in the decision. Where and as long as primogeniture prevailed in the past, the oldest son would take the father's place whenever he wished to retire or after his death. In many parts of Germany it is still a well-established custom for the parents to remove to what is known as the *Altenteil*, when age or illness induces them to turn the farm over to a son. Not owners alone, even tenant farmers, who enjoy long term leases, make use of this privilege.

An "old people's share-hold" consists of a plot of ground and a cottage removed from the farm house occupied by the young farmer and wife who are now the owners. In addition the old people receive a stipulated amount of farm products, fire wood and money. This custom, practiced for centuries, was, to our knowledge, adopted by a German farm family in northern Illinois. The American farmer, growing old, in many cases either sells or rents his farm—not always to a son—and moves into town. If a son takes over the farm, he never knows, should there be sisters and brothers, whether or not he may be able to acquire the farm after his parents' demise. If he buys it, he will to all likelihood be financially heavily burdened. We have here a farm problem that does not lack tragic aspects in some instances.

Professor S. W. Warren, of the faculty of New York State Agricultural College, now offers the

In consequence the Catholic High Schools of India, attended by many low caste poor Christians, are seriously affected. "We are now obliged to educate our low caste Christian boys without Government support," the letter states. "But in spite of great financial difficulties," the statement continues, "we have not abandoned our boys. Some help from you will give us great financial relief and will neutralize the attempt of the Government to stop the flow of conversions among low caste Indians."

It is thus the Church is once more, as so frequently in her history, promoting not alone her religious, but also her social mission.

following suggestion for a "father-son arrangement" on the farm. Since it is impossible that a farm providing an income of two thousand dollars for one person should provide two thousand dollars for each, father and son, Professor Warren believes it desirable to shift ownership by having one son gradually buy out the father, but during his lifetime. However, in that case, it appears to us, the question arises, will it be possible for an old farm couple to live on the income of the money they may eventually receive as the price of their farm?

Let us suppose the farm has brought twenty thousand dollars all told. From safe investments, the old people can expect not more than six-hundred dollars income annually. Can they live on fifty dollars a month today? Moreover, they are assuming the risk all those who invest money must take.

We believe the institution referred to, the *Altenteil*, offers a solution not only fair to both parties, the old and the young, but well in accord with the divine precept, the fourth commandment. Known also as *Leihgeding*, *Ausgeding*, *Auszug* and *Altvaterrecht*, the institution provides furthermore that in case father or mother become helpless their meals too must be provided. Not infrequently crippled sisters or brothers also participate in the benefits of the *Altenteil*.

The problem here submitted has received little attention in our country. Instability of land ownership may account for this, at least in part. Possibly the money-hunger the Commission on Country Life referred to forty years ago as being "as strong in the open country as elsewhere" may have exercised its influence. Before all, however,

lack of tradition and a decidedly individualistic outlook on life and affairs, which places no particular value on the retention of a farm in one

family for generations appears responsible for the *laissez faire* attitude quite generally observed with us towards this old-age problem.

Significant Program

Forward-Looking Cooperators

TO the many secular holidays established in recent times cooperators have added another: The first Saturday of July, which is to be observed annually as the International Cooperative Day. In our country thus far little has been made of this event. This is true also of Canada. However the Third Annual Cooperative Congress of Nova Scotia conducted at Antigonish early in July, took notice of the holiday in the following resolution:

"Whereas there are thirty-nine countries representing eighty-five million people affiliated with International Co-operative Alliance;

"And whereas the International Co-Operative Alliance has set aside the first Saturday in July as International Co-Operative Day;

"Therefore be it resolved that the Nova Scotia Co-Operative Union, representing three hundred and thirty co-operative societies, join with their fellow co-operators throughout the world in celebrating this most significant event."

Among other resolutions the one advocating closer cooperation between credit unions and co-operatives is of particular importance. It is said:

"Whereas in the opinion of this conference development of credit unions in Nova Scotia has not kept pace with the development of co-operative stores in many places;

"And whereas it is generally felt that a closer working relationship should exist between the Credit Union League and the Co-Operative Movement as a whole;

"And whereas it is desirable that the credit unions and the Credit Union League should in all cases be the credit agency for the whole co-operative movement;

"Be it therefore resolved that this conference recommend to the annual convention of the Credit Union League that co-operative societies be permitted to have membership in the Credit Union League on the same basis as credit unions and that we ask to have the Credit Union Societies Act amended accordingly;

"And be it further resolved that we appoint a com-

mittee as managers to work with the Credit Union League to further these objectives and be it further resolved that in the event of said resolution not being considered feasible that we recommend that the co-operative union in conjunction with the Credit Union League and the St. F. X. Department make a study of the possibilities of setting up a Co-Operative Credit Society which would include all co-operative organizations."

These sturdy cooperators, who have accomplished so much in so short a time, are by no means satisfied to rest on their laurels, as the following resolution proves:

"Whereas the cooperative movement is in our opinion at the stage of development in the Maritime Provinces where some thought must be given to the establishment of secondary industries on a cooperative basis."

"And whereas the establishment of such industries on a sound basis can be accomplished only with the knowledge gained from a study and research of the resources that we have at our disposal together with a knowledge of our requirements;

"Be it therefore resolved that this conference request the directors of the Nova Scotia Cooperative Union to bring this matter to the attention of the National Co-operative Congress;

"And be it further resolved that this congress give consideration to the suggestion that a Cooperative Research Council be organized to collect all necessary data."

However forward looking these cooperators may be, they look well before they leap. Hence education looms large not only in the program of these Nova Scotians, but also in their account of expenditures. The outlay for this purpose in 1946 exceeded \$55,000. The Nova Scotia Cooperative Union spent \$16,554.83; the Nova Scotia Credit Union League \$11,000, and the St. Francis Xavier Extension Department \$28,000. Thus zeal, knowledge and intelligent action combine to achieve success.

It appears the word "profit" is still used on some of the balance sheets put out by Maritime Co-ops. "Isn't it time," the *Maritime Co-operator*, published at Antigonish, Nova Scotia, suggests, "to us some other word?" Moreover, the terms "patronage rebate" and "dividends" are also still current among co-operatives in the Prov-

inces referred to. "Probably it is a habit more than anything else," the co-operative semi-monthly suggests; but the term "patronage refunds" is really the true one. "Rebates" and "dividends" are both identified with ordinary corporation procedure.

SOCIAL REVIEW

Catholic Social Action

MEMBERS of the missionary movement, which started in Lourdes in 1943 and which is pledged to bring back the whole of France to God have now enlisted 10,000,000 people in a campaign of prayer and penance, travelled 60,000 miles, and visited 12,000 parishes.

A group of members who recently walked from France to Rome were received by the Holy Father, who called their work "abundant and magnificent" and encouraged them to persevere "along the royal road of the Cross."

AT a meeting of the executive committee of the International Catholic Radio and Television Office, held at Rome, the office was re-organized under the name *Unda* (the Latin word for "wave"). It was decided to establish headquarters at Fribourg in Switzerland. The new president is Msgr. Ferdinando Prosperini, Rome. Fr. Jan C. Dito, O.P., of the Netherlands, is vice-president, and Dr. Joseph Diening, also of the Netherlands, director general.

It was decided to appoint a Swiss citizen general secretary of the organization and to hold a general assembly with the participation of delegates from all countries in Fribourg in the near future. In addition to the general secretariat, continental secretariats are to be established in different parts of the world.

RURAL Life in all of its various aspects will constitute the program of this year's *Semain Sociale*, of Canada, to be held in Remouski, Quebec, late in September. It is the second time in its history the Week meets in this city. On the last occasion, in 1933, the topic of study and discussion was "The Land Problem."

These *Semaines Sociales* have established a fine reputation by the excellency of their annual programs. Pope Pius XII last year addressed a remarkable letter, written in his own hand, to their founder and promoter, Rev. Fr. J. P. Archambault, S.J., Director of *L'Ecole Sociale Populaire* at Montreal.

FROM September 12-17 the Catholic Tri-State Congress will convene at Grand Rapids, Michigan, under the patronage of Most Rev. Francis J. Haas, Bishop of Grand Rapids. Among the five purposes of the event outlined in the agenda are these:

"To make better known to clergy and laity the Bishops' Program as shown in the work of the Districts and Bureaus, as well as the allied Agencies of the N.C.W.C. —To coordinate and intensify Catholic effort by bring-

ing together the representatives of specialized Catholic Agencies and the work of the Diocesan Agencies.—To discuss with the clergy of the region a more intensive development of the lay apostolate, and to stimulate lay leaders to increase, both by personal and group efforts, application of Christian teaching to social and civil life."

While the Congress is intended primarily for the laity, a large number of the clergy engaged in various departments of education, charity, social action, etc. is expected to participate in the deliberations and meetings.

LATE in July a State-wide Rural Life Conference was conducted in the Pontifical College Josephinum, at Worthington, Ohio. Two Bishops, Most Rev. Carl J. Alter of Toledo, and Most Rev. Michael J. Ready of Columbus, and priests from six Dioceses in the State attended the meetings. Both Bishops addressed the Conference and took an active part in the discussions. Among the speakers were Rev. Patrick T. Quinlan, who addressed the opening meeting on "The Principles of Catholic Rural Life," while Fr. Navagh expanded the same subject.

The program of the Conference paid special attention to co-operation and the credit union. Mr. Carl Bair, of the Ohio Farm Bureau, treated of the philosophy and history of co-operation, while the final speaker of the day, Fr. J. F. Frommherz, Director, Rural Life Bureau, Diocese of Toledo, discussed the Parish Credit Union. Other speakers were Dr. Jonathan Forman, of the Friends of the Land, of Columbus, and Mr. Cosmas Blubaugh, Danville, Ohio, farm and soil expert.

A MODERN leprosarium, sponsored by the Propagation of the Faith is expected to be opened this year at Lyons, France. Three years ago Cardinal Gerlier opened a research department at Lyons for the study of leprosy. Missionaries went there on intensive courses. The new undertaking is the result of suggestions made by the professors of the science faculty at Lyons and has been approved by the Ministry of Health.

The leprosarium will be staffed by the Franciscan Sisters of Mary.

Co-operation

ASSISTANCE to cooperatives is recommended in the Report issued by the Distributive Costs Commission of the Union of South Africa. "We are of the opinion," the document states, "that assistance should be confined to guidance and supervision, though, in the case of non-European con-

sumer societies, financial assistance in the initial stages should also be accorded and therefore recommend that:

"(a) The staff of the Registrar of Co-operative Societies be increased immediately to such an extent as to make possible the necessary supervision to be exercised and guidance given to all co-operative organizations;

"(b) Special steps be taken actively to encourage the formation and development of consumer co-operatives amongst non-Europeans, particularly amongst Natives living in Urban Townships;

"(c) The State should, where necessary in the initial stages, grant non-European consumer co-operatives financial assistance."

The Commission states that in 1935-36 there were only 16 consumer societies with a membership of 14,696. In 1944-45 this had increased, according to the Registrar of Co-operative Societies, to 74 European societies with a membership of 54,693 and a turnover of £3,214,941, and 12 non-European societies with a membership of 2,550 and a turnover of £21,655. This increase in numbers and membership is due mainly to the development of consumer co-operatives in rural areas.

Profit Sharing

ANOTHER profit-sharing plan was incorporated into a union contract when the P. R. Mallory Co. of Indianapolis signed an agreement with Local 1001 of the United Electrical Radio & Machine Workers, CIO. A few weeks previous the company had granted its workers an 11½ cent general increase. Now the profit-sharing plan is expected to increase wages about 25 cents an hour.

Local 1001, which claims to be anti-Communist, has some 2,500 members. Charles Snodgrass, President, said the membership ratified the plan after a study of similar plans in other plants.

A Middle Class Movement

ALL over Western Europe the middle classes are in danger. In France they appear to have found a way of organizing themselves for self-defense. The National Federation of Small Medium Enterprises, founded in France after the liberation, has had a remarkable measure of success. It now embraces a very large membership all over France. A rally in Paris in March of 25,000 members and sympathizers was followed by the reception of delegates by the Ministers of National Economy and of Commerce, who were disposed

to make considerable concessions to the demands put forward. The movement is not allied to any of the political parties but is decried by the Communists.

A committee set up in Basle will prepare plans for an international organization to combat *dirigisme*—excessive control by economic bureaucracy.

Limitation of Property Rights

WHEN moving a motion proposed to the Maritzburg City Parliament, Bishop Denis Hurley, O.F.M., stated man must not be an absolutistic ruler but a steward of property for the good of all mankind. The prevailing selfish concept of property, the speaker added, must be modified before peace in society could be achieved.

"That was the Christian notion," the Bishop said, "and the notion to which we must return and so do away with the basic cause of much of our trouble." The idea had now grown up that man was master of his own property and there was no limits to what he owned. This conception had developed side by side with the great industrial development over the past two centuries, and had eventually given rise to the capitalist, so that today a few men controlled vast hordes of wealth and armies of workers. "And so we come back to the old institution of slavery where a few can dictate what should be done."

In the Negro Mind

A STUDY by Samuel M. Strong on "Negro-White Relations as Reflected in Social Types," undertaken in Chicago to ascertain the kind of adjustment various Negroes make to the dominating white community, has led the author to interesting conclusions. He has found that these adjustments take the form of definite social types which are named and labeled by the Negroes themselves. Those Negroes which ingratiate themselves to the whites are usually condemned by the Negro population as a whole. The better educated and upper class Negroes are more inclined to express their attitude in terms of race pride and are more sensitive to what discredits the Negro race than is the lower class of Negro. The six social types discussed are:

1. The "white man's nigger," who is deceptive in that he "mouthes" loyalty to the Colored man, but when with whites is always down on his own race;
2. The "bad nigger," usually uneducated, who would rather die than be personally subordinated to a white man;
3. The "smart nigger," who can get many things done through white people;

4. The "white man's strumpet," or colored mistress of a white man;

5. The "mammy," the fat, motherly type of Negro woman regarded by her group as a "slut" to please the white man;

6. The "sheet lover," or Negro male who is particularly attracted to light or white women.

From the standpoint of Race pride the Negroes have three classifications:

1. The "race leader," a person who holds the cause and advancement of the race as a sacred duty;

2. The "race man," who personally is doing much for the advancement of the race;

3. The "race woman," the educated Negro female who champions the rights of the Negro.

Dissension in the Socialist Camp

UNDER the heading "Socialist Troubles," Del Vayo, who played a role in Spain under the red Republic, writes in the *Nation*, of New York:

"The Socialist crisis which began soon after the Russian Revolution and dragged on through the inter-war years until the authority of the Second International was largely dissipated, has been accentuated by the conflicts growing out of World War II. To the old subjects of controversy have been added new ones. There is, for instance, the dispute about the real substance of democracy. Here in America an oversimplified attitude dismisses as purely Communist any doubt about the effectiveness of pre-war types of democracy.

"In Europe some of the most learned and liberal Socialists are engaged in a continuing debate on the question of the various representative forms of government. There are some who even maintain that 'direct democracy' as practiced by the Commune and the insurrectional sections of Paris seventy-six years ago was a more genuine expression of the will of the people than the parliamentary system. Socialists are also divided on wage and financial policy. Another controversial point is how to handle the new fascism, which, encouraged by Allied support of reactionary regimes on the Continent, is growing increasingly insolent and aggressive."

Labor Courts

IN his address of welcome, Most Rev. Dr. Cohalan, Bishop of Waterford, told the delegates assembled for the Third Annual Congress of Irish Trade Unions, the Labor Court established by the Industrial Relations Act last September, had done "a fine piece of work." Its few failures, the Bishop commented, were offset by the Court's great achievements. In comparison with similar difficult periods in the past, and with other countries, there has been a remarkable absence of industrial trouble in Ireland since Sep-

tember. And what trouble there has been has not come from the established and responsible unions.

"Would it not be desirable," asked his Lordship, "to extend the Labour Court's powers to cover all workers, and not merely those in non-State employment? I know it is your desire to check unofficial or lightning strikes, particularly in essential industries and services. Such strikes put a great strain on the patience and tolerance of the community as a whole."

Agricultural Outlook

LESS favorable markets and lower prices for farm products in the years ahead was the outlook pictured by Ivan Bierly, professor of farm management, at the Second Nutrition Conference at MacDonald College in Quebec.

If farmers are to reduce unit costs in the future when higher costs in relation to selling prices are expected, a higher output per man is needed, he said.

WAGES received by farmers remain low in comparison with those paid workingmen of various categories. New York dairymen, to state a case in point, according to Professor L. C. Cunningham, Cornell University, received an average pay of 65 cents an hour during the past year. Although it is the highest average return on record for dairymen, they are still at a disadvantage compared to industry where wages average \$1.27 an hour.

Prof. Cunningham suggested the best price for milk should be obtained without pricing it out of the market and reducing milk production costs as ways of getting reasonable pay for labor.

Chemurgy

THE purpose of chemurgy is to discover new uses for farm products and to increase their number. Information regarding a new prospect in the nature of a farm crop is reported from South Australia. There during the last seven years experiments have been carried out in field tests with safflower, the seeds of which can be used as a substitute for linseed—for use in the manufacture of paint. These tests have proven so successful that the South Australian Government has decided to grow crops of this flower on a commercial basis as a source of supply of a very necessary commercial oil.

A feature of safflower, which is an annual plant growing from one to three feet high, is that it can be grown in wheat countries with the help of the usual wheat growers' implements.

HISTORICAL STUDIES AND NOTES

THE INDIANS OF NORTH AMERICA

By the
REV. FRANCIS PIERZ,
Catholic Missionary

Translated from the German by
FR. EUGENE HAGEDORN, O.F.M.

V.

THE ordinary occupation of the magicians consists in deceiving the simple and ignorant Indians, either by natural tricks and secret frauds, by means of magic formulas or with the aid of the devil, taking into consideration what they are paid to effect. Everywhere these bold fakers offer black art and magic to bring about results or cures for the sick. At times, they are summoned from a distance of a two or three days' journey and are employed only to do harm. At times, however, they do bring with them curative drugs and ascribe a natural cure, or an accidental recovery, to the magic ceremonies visibly exercised and to devilish agency. In this case, according to the value of human life, they demand such an exorbitant fee that all the valuables in the house become their property. Once upon a time, I was witness to such a case. One of these fakers had been called to a person afflicted with arthritis. He covered her forehead with a piece of red flannel. Over this he placed a plaster (patch) made of the root of a very poisonous plant known to me, and covered the head and the rest of the body with many pillows and blankets.—When the poison homeopathically began to work upon the sick body, the patient lapsed into a state of great unrest and perspiration. Her sick nerves and veins expanded and the circulation of the blood became normal and effected a temporary recovery.

After the magician-physician had calmly smoked his large idol pipe, he lifted the covering off the forehead and said: "Behold, I now expel this sickness in blood-drops and will send it to the person, who inflicted the disease upon your daughter." The red drops were really nothing but little colored spots off the red flannel caused by the warm perspiration. Here was an apparent cure, natural enough, but fraudulent. Nevertheless, countless examples are known of magicians clearly co-operating with the evil spirit.

It is a very common thing among the Chippewa and other savage nations that a sorcerer summoned for the cure of a patient, for soothsaying

or some other magical performance, first erects a hut in front of the house. He puts six to eight poles as thick as an arm and ten feet long into the ground, in the form of a circle and fastens them in the middle by means of very strong hoops so that they cannot be shaken in the least. Thereupon the juggler allows his hands and feet to be bound very tightly, likewise his whole body with strings, ropes, chains and other bands by any one of your choice. In addition, he is enmeshed in a fishing net and more straps are tied around him so tightly that no man can free him from these knots; nor is it possible for him to untie himself. Finally he is pushed into the magic hut which is covered with mats and shaggy coverlets, which make it impossible to look into it or out from it.

After a few minutes, the magician begins to throw out through the upper aperture the unopened bands that were tied around his body—to the admiration of every one. In addition, the magic hut begins to shake so strongly that it bends on all sides from the top to the ground, something human power cannot possibly effect. All this is to prove to the bystanders that the serving spirit, the juggler's confederate, is bringing all this about. At last, the sorcerer begins to answer those who hired him to perform magic or foretell the future or bring about the cure of a sick person, by replying to queries from the outside. The answers inspired by the evil spirit are often such as lead to most disastrous consequences, such as dissensions, hatred, persecution, and very frequently to murder. Magic is frequently practiced among the savage Ojibway. I have not witnessed it in person, but I have had it confirmed by many hundreds of persons.

Several French-Canadians related the following of the Most Rev. Bishop (Joseph) Provencher (of St. Boniface, Manitoba; died 1853). Once, when in company of a priest, he was crossing Red Lake, his curiosity was aroused by the sound of the idol drum and wishing to witness such magic, he approached the magic hut. The subservient spirit, however, refused to answer the juggler until the Bishop had been asked to take his leave.

I was told by several witnesses of another case. A Frenchman made a bet with a magician that, if he, the Catholic, would tie him, the ministering spirit would be unable to untie the sorcerer. The Frenchman simply tied the hands of the sorcerer on his back with a shawl, in which was secretly wrapped a blessed crucifix. The Christian won

the bet.—A similar case is widely known around here. About seven years ago, a white man had been murdered by a Chippewa Indian. The latter was arrested, put in iron shackles and brought to court. In Crow Wing he removed the fetters (handcuffs) by magic and escaped. He was recaptured, shackled with the same fetters, over which a Catholic woman, well-known to us, wound a small blessed cloth crucifix. This time the Indian found it impossible to escape.

I give credence to these stories of magic only upon the testimony and assurance of absolutely unimpeachable witnesses. My conviction of magic is based on my own personal experience of real magic and the demonic influence. Among the Ottawas I was personally acquainted with five sorcerers, whom I often engaged in friendly conversation, in order to diminish their influence in my missions. I instructed them in the faith, sought to convert them and, in case of their refusal, threatened them with severe divine chastisements. Thereby I attained my goal and reduced demonic sorcery to a minimum. Humiliated and intimidated, the jugglers mostly discontinued their practice of magic and died soon after, one after another. The first one drowned during a storm in Lake Michigan. The second one was snatched from among the living by the cholera while returning from Mackinac to Traverse City. The third received Baptism and died a good death at Lacroix. When a serious illness befell him, I tried hard for three days by instructions and exhortations to convert him to the Faith. But in vain. He remained adamant and turned a deaf ear to my attempt at converting him. Getting quite discouraged, I was inclined to believe that I must needs relinquish his soul to the devil. After due reflection, however, I thought of a last and that the best means:—I invited the whole village to church for common prayer and I offered the Holy Sacrifice of the Mass for his conversion. And behold the good effect the infinite mercies of God shown him! When immediately after Mass, I betook myself to the sickbed, the magician, with tearful eyes, stretched out both hands towards me and said: "My Father, I now realize my ingratitude in resisting your teaching so long, and the great grace of the Great Spirit. I am sorry for my vices. Make me a Christian and baptize me, so that after death I may go to Heaven." After a consoling instruction, he was baptized and died in a Christian manner on the very same day.

The conversion of this obstinate sinner fur-

nished me with the proof of the effectiveness of prayer in common by the faithful. O how full of grace is the Sacrifice of the Mass! The good death of the sorcerer exerted a beneficial influence on the conversion of the other pagans.

In the following year I made a journey on foot of more than fifty miles, to the Christians of Traverse City (Michigan). Near the village, on the other side of the bay in the lake, I met the fourth Indian magician and asked him, whither he was going. He replied that he was going to fetch some *makokes* (birchboxes) for his maple sugar. I retorted: "Man, you are lying; for you are going to fetch your sorcery-bag from the woods, to practice your jugglery swindle on a Christian." He assured me, however, that he would never again do so. I declared that if he dared do so once more on my Christians, his evil spirit, by permission of God, would kill him. This my speech visibly confused him. I thereupon pictured to him the unhappy deaths of his first two friends and the happy death of the third one and asked him in a friendly tone: "When will you accept my faith and be converted to God?" His smiling reply was: "Pama! Pama!" ("Later! Later!") But I expressed my opinion: "Ka wika! Ka wika!" ("Never! Never!"), gave him my hand for the last time, and we parted company.

At the village of my dependent mission I inquired about an old Indian woman, whom I had baptized there three months ago. I was told that she was lying sick in a forest hut across the bay of the lake. I thought to myself: You have probably guessed what the sorcerer is up to, without being aware of anyone being sick in that neighborhood, and I resolved to pay her a visit on the following day. Imagine my surprise, when I learned that they had just brought in the magician to the pagan band. He had died suddenly on the other side of the bay after the magic stone had come out of his mouth, because he had practised his sorcery on a sick Christian woman.

In the following night, finally, the fifth sorcerer came into my room, threw himself on his knees before me and amid weeping and trembling said: "My Father! Twenty years ago I was a Christian. But bad companions enticed me into the society of sorcerers and seduced me to enormous vices. Four of my society have already passed out. Perhaps my turn is coming soon. Father, receive me as a penitent and reconcile me to the Great Spirit." I received him kindly and let him make a general confession. After I had given him a consoling instruction and imposed a

penance on him, he retired for a two months' stay in a remote forest, where he practiced sincere penance. At the appointed time, he received absolution and God's grace. He departed for a distant mission to lead a Christian and hidden life, lest, if his conversion were made known, he be killed by the pagans who knew him. Even the first night when he came to see me he brought me his magic bag to be burned. Upon my request, he explained to me the significance of several magical objects and revealed some of the mysteries of the society. These I shall not reveal, because I have pledged myself to secrecy.

From the correct but true story of sorcery here quoted, and from many other circumstances and events in my Indian missions and from association with savage pagans, from the reliable testimony of many hundreds, and my own experience, I know reliably that genuine witchcraft (or magic) exists among the savage pagans. This means a direct influence of the devil as a ministering spirit on unbelieving pagans and the great demoniac power over them. By God's permission, these evil spirits, at times, oppose even the missionaries by placing no small obstacles to the conversion of the heathens in their way. Thus for instance, when I set out for the conversion of a large number of unbelievers, the wind was favorable and the sea calm. Almost always soon after a tempest arose, so that it seemed to me that evil spirits or envious powers were dashing waves of cold water over my head to cool my zeal for souls, or, at least, to intimidate me, which, however, instead of discouraging me, encouraged me with the hope of great success. Whenever I preached to large pagan assemblies, I noticed the obstructive influence of the accursed Satan. For not only once, but almost always, all the children of the village would gather in front of the house *where* and at the time *when* I was preaching, and make a great noise, or all the dogs of the place congregated and barked and scuffled, compelling me to have them chased away, to enable me to continue my instruction.

Last summer, when I was preaching at Mille Lacs to a large concourse of heathens, all the horses of the locality galloped to and fro, about six or seven times. As a result, I was very much annoyed in my sermon and the hearers in listening. My school teacher, who had accompanied me thither, remarked that a large swarm of black flies, rarely seen, troubled the horses and caused them to run about.

About five years ago, when I was preaching

at the house of the pagan chief of Agagotschiwing and describing the Last Judgment, a savage Indian arose and went out. After the sermon I found him outside, questioned him why he left so suddenly and so unmannerly. He made reply that he was well pleased with my sermon and would have liked to stay until the end; but some unknown power had lifted him up and carried him off against his will. At times, when engaged with pagan savages in long conversations on religion or when asking old women stubbornly resisting conversion for the reason of their resistance, to my utter astonishment, I repeatedly received such witty objections against religion, that the most learned philosopher could not surpass them. I believe that such were inspired by wicked demons or that the latter used the human organs of the obsessed to produce such answers.

My observations and experiences on these and other occasions more and more confirm my opinion that the sorcerers and other wicked Indians are either possessed by evil spirits or obsessed by the latter, so that by means of the human senses and organs the demons can maliciously influence others. Hence, I am no longer scandalized by the harsh words of the Baptismal formula of exorcism in the Roman ritual: *Exi, immunde spiritus ex hoc plasmate Dei et da locum Spiritui Sancto. Depart from him (her), unclean spirit and make room for the Holy Spirit.*

It is, therefore, beyond doubt that real witchcraft (sorcery) and divination exist among the pagans from very remote times and still exist to-day whereby, with God's permission, the evil spirits, for the mutual service of malicious men and for the punishment of unbelief, work injuriously upon the corporal world and constantly oppose the kingdom of God. Yet, from their infernal machinations good Christians have nothing to fear, because they are protected by the grace of God and by their guardian angels, as long as they faithfully serve God.

17. *The Relations of Sorcerers Toward One Another*

All those magicians, who were regularly admitted into their organized fraternity, have among themselves many secret rules and ordinances, like the Freemasons. The sorcerers also enforce severe punitive laws against offenders in their society and betrayers of their secrets. Those admitted later, remain subject to the older members of a higher degree. All, however, are directed by one chief magician. Since the practice of the

black art and the cure of diseases not rarely arouses envy and jealousy, they frequently murder one another and, at times, secretly eliminate those who, though not members of their society, practice medicine successfully.

Even white medical practitioners among the savages, or other versatile men suspected by the jugglers of surpassing them, can not be sure of their lives. To adduce but one example to the point: When Mr. (Julien) *Dubuque*, after whom the city in Iowa is named, was still living (died 1810) and carrying on his fur trade with the Indians, he had so distinguished himself by his wit and experience as to be considered by them a great sorcerer, who might do them harm. Accordingly, in a nocturnal council they resolved to take his life. Mr. *Dubuque*, however, had always kept spies among the Indians, who reported to him all that transpired among the savages. At midnight, a friend of *Dubuque*, who had attended the nightly meeting, came to the window of *Dubuque's* bedroom and after informing him of what had occurred, advised the trader to save his life by speedy flight. Unwilling to leave all his possessions behind, the pioneer bethought himself of a trick to save himself and to intimidate the redskins. Before daybreak, therefore, he carried a small keg of strong rum to the nearest small bay in the Mississippi River. After daybreak he summoned the chief with all the prominent men of the tribe and conducted them to that bay of the river. Then with a very serious face he informed them: "My good spirit has informed me that at last night's meeting you decreed to kill me as an injurious sorcerer. I must, however, let you know that my good spirit protects me against my enemies and that you will not be able to take my life, because he is more powerful than all your ministering evil spirits. Under his protection, I can do whatever I wish; I can burn this whole river with all its fish, so that you will never again eat fish. At my beck this whole forest with all its wild animals for 1000 miles, will be destroyed by fire. In proof of the truth, watch my power." *Dubuque* thereupon dipped his burning torch in the water, which burned brightly.

The Indians, ignorant of the inflammable rum and unable to distinguish the water's color from that of the rum, really believed that the whole river could be consumed by fire. Very much frightened and terrorized, they begged Mr. *Dubuque's* pardon for their silly insult, concluded a pact of life-long peace and friendship with him, and promised him during his life-time two pro-

tecting body-guards who were to attend him day and night, provided he immediately extinguish the fire and always remain their good friend. Mr. *Dubuque* granted their request and the Indians faithfully kept their promise while he lived; and after his demise, they buried the two Indians who first followed him in death, one to the right, the other to the left of his grave.

(To Be Continued)

A Pioneer Technician

AS the builder of the first great bridge which spans the East River at New York, John Roebling is well known, and his fame as a bridge builder has overshadowed the fact that he introduced the manufacture of wire rope in our country.

The most recent of a series of articles on the history of the steel industry in the United States, published in "Steel Facts" is devoted to the men who pioneered in the field of drawn wire. The elder Roebling was one of these.

Having spoken of Ichabod Washburn, who opened a wire mill in Massachusetts in 1831, the article continues:

"Meanwhile in Pennsylvania a Prussian engineer, well trained in technical and cultural pursuits, who came to the United States in 1831, was restless with his life as a farmer. Casting about for a more interesting occupation, he observed that the hemp ropes which were being used to haul canal boats were clumsy, short lived and expensive. He recalled reading about the manufacture of wire rope in Germany but he found that Americans had never seen the product. Eventually he purchased a quantity of iron wire and began twisting the wire into cables.

"That man was John A. Roebling, who in 1840 made the first wire rope in this country at Saxonburg, Pennsylvania. Two years later he introduced the idea of substituting wire rope for hemp rope on inclined planes of the Allegheny Portage Railroad, then connecting the eastern and western divisions of the Pennsylvania canal. From then on, the new product was gradually substituted for hemp rope.

"In 1844, wire rope was used in the first suspension viaduct built at Pittsburgh by Roebling. It proved quite successful and he contracted to build similar ones over the Delaware and Hudson Canal and the Niagara River.

"Roebling moved his operations to Trenton, New Jersey, in 1850, where he built an integrated plant. In 1855 he built the first railroad suspension bridge at Niagara. In 1866 he was commissioned to build the Brooklyn Bridge."

The services rendered to our country by men of Roebling's type were considerable. They are to be found among the pioneers in more than one field of technological endeavor.

Book Reviews

Received for Review

- Martin, Brother David, C.S.C. Catholic Library Practice, University of Portland Press, Portland, Oregon, 1947.
- Rommen, Heinrich A. The Natural Law, B. Herder Book Co., St. Louis, Mo. Price, \$4.
- Steck, Francis Borgia, O.F.M. Christopher Columbus and the Franciscans. Reprinted from "The Americas" Washington, D. C. Price 50c, 3 copies \$1.00.
- St. Augustine on Faith, Hope, and Charity. Translated by Louis A. Arand, S.S. The Newman Bookshop, Westminster, Md. Price \$2.50.

Reviews

The Epistles of St. Clement of Rome and St. Ignatius of Antioch. Newly translated and annotated by James A. Kleist, S.J., The Newman Bookshop, Westminster, Maryland, 1946. \$2.50, pp. 162 (Ancient Christian Writers, The Works of the Fathers in Translation, edited by Johannes Quasten, S.T.D., and Joseph C. Plumpe, Ph.D., No. 1.)

IT is a privilege to greet the appearance of this excellent first volume of a patristic series now at last edited by Catholic scholars.

In reviewing Father Kleist's, "The Epistles of St. Clement of Rome and St. Ignatius of Antioch," two things must be kept in mind. The first is a consideration of the merits of the individual work. The second, at least in the present instance, is to evaluate the importance of the series.

Many readers are familiar with St. Clement's appeal to the Corinthians for church unity. Also among the most interesting literature of the early church are St. Ignatius' letters to the churches of the cities through which he passed on his way to martyrdom—letters insisting on obedience to the bishops and pleading with the Romans not to hinder his martyrdom. Our principle aim here, however, is merely to evaluate the merits of the translation.

The work adds appreciably to Father Kleist's stature as a scholar of the apostolic age. It is no easy task to place oneself in the position of the earliest of the Fathers, to remember their individual viewpoints and background, and to keep in mind the undeveloped status of theological terminology at that period. A competent translator must do all this and much more, but Father Kleist has succeeded admirably. His ability stands out particularly in his accurate and readable translation of difficult passages. When it is impossible to give in translation the delicate shadings of the intricate Greek text, Father Kleist appends detailed explanations in notes at the end of the volume, which make the Saints' meaning more clear.

For the benefit of the students interested in a more complete explanation of individual problems and questions (for example, the early Christian view of martyrdom) Father Kleist refers to numerous contemporary studies. The volume is also expertly and conveniently indexed.

The import of the series which Father Kleist's work

initiates cannot be overestimated. Fathers Quasten and Plumpe, the editors of the series, are undertaking a task which should promote both interest in and understanding of patristic literature among English speaking students. What could be more appropriate for the initial volume of the series than a selection from among the earliest writings which bear witness to the actual teaching of the Church?

The greater part of the best known English translations of the Fathers have up to the present been edited by non-Catholic scholars. To question either the sincerity or ability of the non-Catholic editor is not the purpose of this review. But it seems evident that those outside the true church are not in a position to appreciate fully St. Clement's plea for unity with the church of Rome or St. Ignatius' constant exhortation to the faithful to unite in one flock under one shepherd. The theological controversies of the seventeenth century, for example, were intimately connected with the literary dispute over the Ignatian letters. It is only reasonable to expect that a translator's theological beliefs will influence his translation.

Judging by the first volume of the Ancient Christian Writers series, the Catholic student will now possess an accurate and readable translation with explanatory notes. This does not mean that the reader will have a complete knowledge of any one of the Fathers. New horizons for research in this field are constantly opening. But the Ancient Christian Writers series may well serve to whet one's appetite for further knowledge and to encourage the ambitious student to read the Fathers as they should be read—in the original.

THEODORE LEUTERMAN, O.S.B.

Schneider, Nicholas, C.P. With Jesus Suffering. St. Louis, B. Herder Book Co., 1947, \$5.

This book is written for children. It contains thoughts on the Passion set forth in a manner well adapted to child mentality. To speak to children is no easy task but somehow the things which they understand most readily are religion and fairy tales—strange perhaps and perhaps not—namely the fundamental reality and the unreal. That the Passion of the Lord has been singled out for meditation in this case seems a good idea because the soul of the child can be easily moved to pity, and pity is akin to love. All in all, the author strikes the right note. Though the exposition is keyed down to the comprehension of the child, it avoids the natural pitfall of dropping into childishness and preserves the dignity which becomes the subject. We agree with the author's own suggestion that his book "may better serve its purpose if read to children rather than by them," for then a more appropriate selection of topics pertinent to the occasion may be made. The volume also offers useful material for sermons addressed to children and exhortations after confession in order to supply motives for contrition. The reviewer never thought much of muscular Christianity and sees nothing edifying in the conduct of the boy who when laughed at for wearing a scapular while bathing put up his fists to compel respect for his religious practices. However, others may regard this as the proper and effective way of silencing a mocker.

C. BRUEHL

THE C. V. AND THE CENTRAL BUREAU

Officers of the Catholic Central Verein of America

President, **Albert J. Sattler**, New York, N. Y.
First Vice-President, **Charles F. Gerhard**, Philadelphia, Pennsylvania.
Second Vice-President, **Rev. Fabian Diersing, O.S.B.**, New Blaine, Arkansas.
Third Vice-President, **Fred A. Gilson**, Chicago, Ill.
Fourth Vice-President, **Mrs. Rose Rohman**, St. Louis, President of the Natl. Cath. Women's Union.
General Secretary, **Albert A. Dobie**, New Haven, Conn.
Recording Secretary, **Joseph J. Porta**, Pittsburgh, Pa.
Treasurer, **John A. Suellentrop**, Colwich, Kans.
Marshal, **A. M. Herriges**, St. Paul, Minn.
Trustees: **Harry Jacobsmeyer**, E. A. Winkelmann and **Cyril J. Furrer**, St. Louis, Mo.; **A. W. Miller**, M.D., Indianapolis, Ind.; **Joseph Kaschmitter**, Cottonwood, Idaho; **Edward Kirchen**, San Francisco, Calif.; **William A. Boerger**, St. Cloud, Minn.; **T. J. Arnold**, Little Rock, Ark.; **Charles Kabis**, Newark, N. J.
Board of Directors: **Frank C. Gittinger**, San Antonio, Texas; **Richard F. Hemmerlein**, New York; **Michael F. Ettel**, St. Paul, Minn.; **Frank W. Schwartz**, Detroit, Mich.; **J. P. Wickenheiser**, Strasburg, N. D.; **August Petry**, San Francisco, Cal.; **Charles P. Kraft**, Irvington, N. J.; **Edward J. Hesse**, Hartford, Conn.; **Max Nack**, Wisconsin.
Hon. Presidents, **John Eibeck**, Pittsburgh; **Frank W. Blied**, Madison, Wis.; **Wm. H. Siefen**, New Haven, Conn.

Committee on Social Action

Honorary Chairman, **Most Rev. Aloisius J. Muench**, Bishop of Fargo, N. D.; Chairman, **Joseph Matt**, K.S.G., St. Paul, Minn.; Secretary, **August Springob**, Milwaukee, Wis.; **Albert J. Sattler**, New York, N. Y., C. V. President; **Very Rev. Msgr. Anthony T. Strauss**, St. Charles, Mo.; **Rev. C. F. Moosmann**, Munhall, Pa.; **Very Rev. Msgr. Rudolph B. Schuler**, St. Louis, Mo.; **F. Wm. Heckenkamp**, Quincy, Ill.; **Nicholas Dietz**, Ph.D., Omaha, Nebr.; **John P. Pfeiffer**, San Antonio, Tex.; **Richard F. Hemmerlein**, Syracuse, N. Y.; **F. P. Kenkel**, Director, Central Bureau, St. Louis, Mo.

Social Justice Review (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, **Albert Dobie**, 26 Tilton St., New-Haven 11, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands to the editors not later than the 18th of the month preceding publication.

CONVENTION SUMMARY

AS far as we are aware the planning for no other convention of the Central Verein met with as many obstacles as did the ninety-second which was, at good last, held in Chicago. It had been assumed the organization would be welcome to hold its annual meeting somewhere in the middle-west. Ultimately President Sattler met with refusals here and there. Chicago was not inclined to accept the obligation to prepare the program for this year's convention at short notice. Finally it came to this: The two presidents, Mr. Sattler and Mrs. Mary Filser Lohr, took matters into their own hands and with the assistance of a small local committee, with Mr. Fred Gilson and Mrs. Vonderheide acting as Chairmen, arranged for a "working convention," the purpose of which was successfully accomplished. Such features of our customary convention program, as a church-parade, a civic forum and an outing or sight-seeing tour were of necessity eliminated. But no one complained, once the reason for curtailing the program had been made known to the delegates.

All members of the Committee for Social Action, with the exception of two, Most Rev. Bishop Muench, and Msgr. Rudolph Schuler, attended its three meetings, the first of which convened on Friday afternoon, August 15. The Bishop of Fargo is in Europe and Msgr. Schuler was prevented from traveling by illness. The Committee formulated a number of recommendations which were presented to the Board of Directors of the CV at their meeting. Some of them had to do with the financial assistance which the Central Bureau is in need of. All of them were adopted by the Board and passed on to the convention for approval.

On Saturday morning Mass was read for the dele-

gates in St. Peter's Church and from that time on a program, crowded with committee meetings and deliberative sessions, granted men and women who had come to work but little respite until late at night. The session of the Board of Directors in particular should bear good fruit in the coming year, provided the members of the CV everywhere prove willing to cooperate faithfully with the officers of their organization.

On Sunday morning the delegates attended the solemn High-mass, celebrated by Rt. Rev. Msgr. Fasnacht, spiritual adviser, Ill. Branch, NCWU; the sermon was preached by his Eminence, Cardinal Stritch, whose ever kindly interest in our organization was evidenced again on this occasion. The official opening of the convention of both organizations was conducted at a joint meeting, called to order at three o'clock in the afternoon. After the customary greetings of welcome had been delivered the two presidents presented their messages which contain a number of important recommendations. Let them be heeded! After that, and until the closing hour of the convention, on Wednesday afternoon, the delegates' time was fully occupied. Credit is due in particular the Committee on Resolutions whose members labored unceasingly in sweltering heat for hours and hours on three days of the convention.

Monday evening had been reserved for the joint meeting of the delegates of both branches. On this occasion the Director customarily speaks on the activities and the program of the Central Bureau. On this occasion he presented Bishop Muench's communication, encouraging the members of the CV to continue to work in the cause of Catholic Action.

At last the closing hours of the Convention ap-

proached, on Wednesday afternoon. The officers and delegates of both organizations assembled in the South Ballroom of Hotel Stevens for the ceremony of installation of the men and women who had accepted the obligation to guide the destiny of the CV and the NCWU for the next twelve months. Soon after the close of the final meeting the delegates dispersed, calling out, Auf Wiedersehen in Milwaukee next year!

True to their tradition, the program provided for daily masses in St. Peter's Church and a holy hour and benediction on Sunday evening.

Summarizing the results of the five days convention, it appears that in the first place the will prevailed to carry on, and to continue, and to expand even the program of the CV as conceived in the course of years. The delegates were, moreover, made to realize that neither the CV as such nor the Central Bureau could function properly so long as the policy of niggardliness—which has prevailed all too long—is permitted to continue. There was but one opinion regarding this matter; but regarding the possibility and means to wean some of our societies from their attitude of miserliness there was no unanimity. But there was complete consensus of opinion regarding the obligation of charity to continue relief work. Bishop Muench's second letter to the convention, which has to do with this subject, exercised a stimulating influence.

The report of the Ways and Means Committee in fourteen brief sentences expresses succinctly the ideas and intentions that animated the deliberations of the convention. It now becomes the duty of the membership to carry out the proposals formulated by their leaders. They had in mind the convention motto: "No Christian has the right to show himself tired of the fight against the anti-religious surge of today."

Holy Father's Blessing and Commendation

FAITHFUL members of both organizations, the CV and NCWU, should contemplate with pleasure and gratitude the communication addressed to His Eminence, Cardinal Stritch, by the Apostolic Delegate, Most Rev. Amletto G. Cicognani, conveying the blessing of the Holy Father to this year's convention of both organizations, as well as the Pope's commendation. The communication, dated at Washington, August 17, says:

"On the occasion of the Convention of the Catholic Central Verein of America and the National Catholic Women's Union in Chicago our Most Holy Father, Pope Pius XII, has very graciously deigned to bestow upon the officers and delegates and upon all others participating his special Apostolic Benediction. It is the wish of His Holiness that this Blessing be considered a token of the high esteem in which he holds the splendid work of these Catholic organizations and that it be a source of inspiration and encouragement for their future programs in the field of Catholic Action."

The Apostolic Delegate, moreover, was pleased to add to these statements the following words:

"While conveying the august message of the Sover-

eign Pontiff I wish to add my own good wishes for the success of the convention."

It is greatly to be wished for that all members of the CV and NCWU should realize that an expression of confidence of this kind demands of them a large measure of devotion to the task the Holy Father has considered worthy of commendation and to which the letter gives expression.

Bishop Muench's Plea for Charity

AFEW days prior to the opening of the Convention at Chicago, our most distinguished member, Most Rev. A. J. Muench, addressed to the officers and members of both organizations, a plea in behalf of the destitute people in Germany who look forward to the coming winter with fear and trepidation. Hunger and cold, if not excessive suffering and starvation, will be their part. The Bishop writes:

The need in Germany continues to be so great that I take leave to write you this letter with the request that you present it to the members of the CCVA and the NCWU at the Chicago Convention.

Undoubtedly the newspapers in the United States are reporting how critical the food situation is. Most people have not had any potatoes in weeks. The situation is grave because of the drought which damaged practically all crops, but especially that of early potatoes. Despite the fact that the acreage for food production was increased 10%, the yield will not be as good as that of 1946. General Clay has issued the public statement that the winter may again be very critical.

Owing to a deficiency of food and crowded living conditions the rate of tuberculosis has been increasing. A few days ago I visited a boys' camp, and we all remarked how thin, emaciated, and spindle-legged the lads were. I made this observation also at a number of confirmations a few weeks ago.

Charity must never falter. Charity must never cease. We have opportunities for its exercise such as we never had before.

American Catholics live in a land of plenty, and they should give thanks to God for that every day. While rising costs of living have also created problems in our country, nevertheless there are relatively few, thank God, who need go hungry or even starve. In these days of grave need we are obliged as followers of Christ to make even heavy sacrifices so that we may help our brethren who hunger.

May I beg that every member of the CCVA and the NCWU make it a matter of personal responsibility to see to it that the noble traditions of both organizations be honored by giving relief to the utmost of their ability.

Every affiliated unit of the CCVA and the NCWU could arrange for monthly or even weekly social affairs, the proceeds of which would go toward relief. Farmers might send some of their products, especially wheat and other exportable agricultural goods. Arrangement for shipping might be made through War Relief Services, 350 Fifth Ave., New York 1, N. Y.

I should also like to encourage people to continue to send parcels to their relations and friends, with the

request, however, that these share some of the good things in the parcel with some really poor person in their parish or community.

Kindly convey my warmest greetings to the assembled Convention and assure them of my blessing for a fruitful program in the interest of Charity and Catholic Action. With a blessing to you and yours, I am

Yours very sincerely,
 † A. J. Muench,
 Bishop of Fargo,
 Apostolic Visitor.

Convention Notes

IN his capacity as chairman of the opening meeting of the Convention, Mr. Fred Gilson, in his address stressed the long and noble record of our organization which, while completing the last decade of the first hundred years of its existence, still continues to lead in the field of Catholic social action. Nor did the representative of the Men's Council, NCWC, spare words of commendation. He expressed himself as particularly anxious that the officers of the CV should participate in the annual meetings of his group.

Having read to the congregation the letter addressed to His Eminence by the Apostolic Delegate at Washington, Most Rev. A. C. Cicognani, published on another page, Cardinal Stritch generously referred to the attitude and policy observed by our organizations toward such papal pronouncements as the Encyclicals of Leo XIII and his successors. "Most Catholics do not understand the social doctrines enunciated by Leo XIII. Your organization emphasizes their importance. Most people do not realize the full significance of the problems present in our great metropolitan areas and industrial centers. You have been telling all men of these problems for a long time back. You have stressed in the course of each succeeding convention throughout the years Catholic doctrines, like a Prophet crying in the wilderness, and announced the nature of these problems. We hope God will bless your very thoughts and guide your deliberations."

His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago, honored both the CV and the NCWU by preaching the sermon at the Mass conducted in Holy Name Cathedral, on Sunday morning, August 17, and also by attending the luncheon on Tuesday noon. In the course of his sermon His Eminence stressed particularly the duty incumbent on all Christian men and women of today not to stand on the side-line, but to participate in the battle for the rights of God and man. "The Christian man and woman," Cardinal Stritch said, "dare not surrender during the frequent attacks on all the ideals and institutions that Christianity holds sacred." He spoke calmly with an earnestness which carried conviction. His audience was deeply impressed by his words, and it is to be hoped that they may have made a lasting impression on them.

In his after-dinner speech, His Eminence commended the two organizations for what they have accomplished

in the course of years, and encouraged the members to continue and even increase their efforts.

In token of his continued interest in the CV and NCWU, Most Rev. Bishop Aloysius J. Muench, Bishop of Fargo, and Apostolic Visitor in Germany, addressed two important communications to our organizations. One deals with the need of preparing for Catholic Social Action by devoting time and means to the study of the pressing problems of a social and political nature, which at the present time confront our Country and all other civilized nations. The second letter was written with the intention to encourage both men and women of the CV to continue their efforts in behalf of the people of Germany and Austria, so sorely oppressed by hunger, illness, and the lack of clothing and housing facilities. The former communication has been printed in the shape of a leaflet, and the latter will be available to our members before long. The text of this appealing statement will be found in this issue.

It is impossible to publish the entire set of Declaration of Principles, adopted by the Convention, in the present issue. As in former years, the Bureau intends to publish them in the shape of a leaflet in the hope that our members will make good use of them. They should be discussed in meetings, and where it does not appear feasible to carry out this suggestion, study groups should be organized, consisting of members and non-members, to discuss the various declarations. We cannot hope for enlightened Catholic public opinion as long as our people neglect to acquaint themselves with the great questions of the present and the means to resolve them in accordance with Christian principles.

For the first time in a number of years, Rev. Fr. Jos. J. Schagemann, C.Ss.R., addressed a meeting of the men on the importance and the virtues of the Maternity Guild. Although this timely institution has had a slow growth thus far, it is now firmly established in a number of cities throughout the United States, and the outlook for the future is promising. The speaker drew attention to what has been accomplished recently in Pittsburgh, where a city-wide Guild is now operating successfully, and the favorable outlook in Philadelphia.

Unfortunately, it was not possible to arrange for a liturgical service for the Chicago Convention; however, a Holy Hour with Benediction had been provided for. The services were conducted in St. Peter's Church, where the Franciscan Fathers of the Sacred Heart Province have established a center of devotion, which is at the same time a *refugium peccatorum*. The sermon was preached by Very Rev. J. George Ott, C.Ss.R., Spiritual Adviser of the New York City Branch, NCWU.

A caravansary does not, perhaps, grant the most favorable environment for a convention of an organization such as the CV. There is an atmosphere to a hotel of this kind that seems to belie the very ideals a Catholic organization wishes to promote.

However, the spirit of worldiness which permeates such a caravansary by no means prevailed in the meetings. Throughout the five days of the convention its chief purpose, to deliberate on the present and future of the Central Verein, was closely adhered to. The program afforded no recreation, but only hours of serious effort and work. If the officers and delegates will carry back the spirit and intention of the Convention to their constituents, the convention of 1947 will be long remembered for its achievements.

Once more the meetings of the Resolutions Committee partook of the nature of a Round Table discussion. In spite of the intense heat, the members struggled valiantly with the various problems presented for their consideration by Mr. Joseph Matt, K.S.G., Chairman. Together with Dr. Nicholas Dietz, and Mr. Walter Matt, the Chairman spent many hours of the night to put into shape the sometimes conflicting suggestions and opinions of the Committee members.

Representatives of the Fraternal Insurance Societies, which now constitute part of the membership of the CV conducted a meeting for the purpose of clarifying some of the problems their affiliation presents. One of the results of the deliberations was the proposal that each of these organizations should contribute an annual fee of one-hundred and fifty dollars to the CV.

The luncheon was arranged by members of the Chicago Branch of the NCWU. On this occasion the new President of the women's organization, Mrs. Rose Rohman, was introduced to the delegates and guests gathered for the occasion.

Our New Officers

THIS year's election of officers resulted in some changes. Mr. August Springob refused re-election, while in accordance with constitutional provisions, the Chairman of the local Convention Committee is elected to the office of Third Vice-President. The election resulted in the following roster:

President, Albert J. Sattler, New York; First Vice-President, Charles Gerhard, Pennsylvania; Second Vice-President, Rev. Fabian Diersing, O.S.B., Ark.; Third Vice-President, Fred A. Gilson, Illinois (Chicago); Fourth Vice-President, Mrs. Rose Rohman; General Secretary, Albert A. Dobie, Connecticut; Recording Secretary, Joseph H. Porta, Pennsylvania; Treasurer, John A. Suellentrop, Kansas; Marshal, A. M. Herriges, Minnesota.

Trustee for three years, Charles L. Kabis, New Jersey; Cyril Furrer, Missouri; T. J. Arnold, Arkansas; For two years, Joseph Kaschmitter, Idaho.

Board of Directors: Frank C. Gittinger, Texas; Richard Hemmerlein, New York; Edward J. Hesse, Connecticut; Michael Ettel, Minnesota; Joseph P. Wickenheiser, No. Dakota; August Petry, California; Charles P. Kraft, New Jersey; Max Nack, Wisconsin.

DECLARATION OF PRINCIPLES

Adopted by the Ninety-Second Convention of the
Cath. Central Verein of America in Chicago,
Ill., August 16-20, 1947

Introduction

The Catholic Central Verein of America, during the ninety-two years of its existence, has consistently endeavored to promote the religious and temporal welfare of its members. At the same time it has made significant contribution both to the welfare of the Church and Society in general.

During the first decades of its existence the Central Verein cared for thousands of immigrants who encountered many difficulties while establishing themselves in a new environment. In countless cases the distress of families was relieved by the sick and death benefits paid them. The organization consistently advocated the establishment of parochial schools and higher institutions of learning; in a number of instances financial aid was granted to safeguard man's greatest treasure, namely, the Faith.

In later years, particularly after the Central Bureau had been founded in St. Louis, forty years ago, the Central Verein intensified its work in social, economic, charitable and cultural fields. In an academic way it has analyzed problems of the times and instructed its members not only by means of its official organ, *Social Justice Review*, but also through lecture courses, discussion clubs, and timely pamphlets. Besides funds and goods of every description intended for the missions at home and abroad have been collected and forwarded to missionaries. Then, too, during both world wars the Central Verein sponsored an extensive program of spiritual and temporal aid in behalf of the men and women in the armed forces of our country and also in behalf of the victims of the wars. Small wonder, therefore, that Pope Pius XI referred to this organization as "the pioneer of Catholic social action in our country."

While the program of the Central Verein is promoted by the Central Bureau throughout the year, the annual conventions formulate directives for the work of the Bureau and offer the members guidance in regard to problems which are becoming more complicated from year to year. Up to recent years the annual conventions of the Catholic Central Verein in a set of resolutions enunciated the principles of the organization and their application to current problems. In view of the present broader scope of its endeavors and the more complex nature of present day crises, the custom of adopting separate resolutions on diversified topics has been abandoned in favor of a general declaration of recommendations.

Accordingly, the ninety-second annual convention of the Catholic Central Verein, assembled in Chicago in its final session, adopts this declaration.

Pope Pius XII

The Catholic Central Verein of America pledges filial devotion and loyalty to His Holiness, Pope Pius XII, and expresses heartfelt gratitude for his unceasing efforts to alleviate the sufferings of humanity and to accelerate peace treaties.

The Catholic Central Verein expresses deep concern over the persistent insidious attacks on the Holy See and the august person of the Holy Father. It prays that in God's good time the banner of Christ and the Church's courageous defence of the dignity of man will triumph over all enemies of God and His Church, to the end that the charity of Christ will grant liberty, security, and a renewed religious spirit to all men, and a just and lasting peace to the nations of the world.

We Demand a Just Peace

Obstructionistic maneuvers and outright sabotage of measures proposed by her former allies, Russia and her satelllites, new difficulties and complications have arisen to make more difficult the restoration of peace. We commend the stand our Government is taking at this time in order to solve, or at least mitigate the international problems and to bring about a semblance of order laying the foundations of peace.

We demand that an end be made of the haggling and bickering and the sterile moves, and counter-moves in international politics which, instead of giving the world an opportunity to recuperate and to rehabilitate a sorely tried civilization, prolong the terrible suffering of so many peoples and, instead of building one World, reproduce a thousand times over in actual life the imaginary scenes in the deepest pits of hell described by the immortal Dante.

We demand a solution of the Displaced Persons problem through honest and fair international cooperation.

We demand a thorough investigation of the expulsion of so many millions of people from their homelands and that restoration be made in accordance with the principles of The Atlantic Charter.

We demand that the prisoners of war, in accordance with repeated promises, will at last be set free. This obligation devolves particularly on our own country whose armies captured hundreds of thousands of these prisoners and turned them over to other nations where they are being retained in what is in fact a condition of slavery.

We appeal to the United Nations to decree and enforce a truce in the Holy Land, while efforts are being made to find a solution of this vexing problem, and to insist that the question of Palestine, the land where our Divine Savior was born, lived and died for mankind, be settled without recourse to arms.

(To be continued)

Copies of the Annual Report of the Central Bureau for the fiscal year ending June 30 last, were available to the delegates attending the National Convention of the CV and NCWU in Chicago. But at least every officer of our men's and women's organizations should become familiar with the rather remarkable list of works, devoted to charity and Catholic Social Action, in which the Bureau engaged during the past year. Copies of the Report may be obtained from the Central Bureau.

The latest Free Leaflet of the Central Bureau, "The Holy Eucharist, the Bond of Unity", by Anton Huonder, S. J., should prove particularly attractive at this time. It will be offered to the Secretaries of all societies affiliated with the CV for distribution in the near future. Quantities may be had from the Bureau upon request.

A Work of Mercy

WRITING early in the Summer, one of our Chaplains with the Army in Germany, states:

"It behooves me again to thank you for the magnificent contributions you have made to the hungry and starving people here. It is quite impossible for me to describe the anxiety and the longing the lack of food causes. Each CARE package that arrives is a super-abundant Christmas gift in this country, where the words hate and retribution and guilt are spoken of as terms of every day's conversation. Yet, how wonderful it is to counteract this with charity and kindness. We have parties for the orphans and the desperately poor of this devastated city, where the daily fare for many people is nothing but brown, sour bread and 'ersatz' coffee. This will be their fare tomorrow and next Sunday, and probably next month. Malnutrition is apparent everywhere, and to turn their hollow conviction of democracy and the American way of life into something substantial begins with tangible things like food and clothing. That is why your contribution of one CARE package has been sufficient to change the attitude and mind of some little communities and many people on one street, recognizing in us the champions of decency. The twenty pounds of food contained in one CARE package is distributed and used in such a way that it goes ten times farther than it would do for us. There is a Christian obligation, a corporal work of mercy to be extended to the poor and hungry. As a Chaplain in N.N. for over twenty-one months, I have seen this pathetic heart-rending circumstance, and thus I thank you for what you have done."

To the assurance that her family had lost a good deal, the mother of seven children writes from a suburb of Berlin:

"It is indeed hard to be obliged to deny the children food when they come to you and say 'I am hungry!' The parents can not consider their own needs at all." The writer, therefore, inquires whether we can find a Catholic family who would help her.

Her pastor has supplied the Bureau with a declaration stating, "The family N.N. is a member of the Catholic Guardian Angels parish at Berlin-Britz, firm in the Faith and exercise of their duties. Seven children have blessed this marriage, which serves as an example for the entire parish. Unfortunately, the couple is unable to mitigate the great need in which the family finds itself. Their request is entirely justified, and their pastor wholeheartedly recommends them."

Dozens of similar requests are on file, and the Bureau will gladly furnish names and addresses to any individual or any family wishing to adopt any one of them. All of them belong to the poor ordinary folk of Europe, to whom Winston Churchill referred, when he said, "The heart of an old man goes out to them."

The possibility of aiding physicians and Sisters serving the poor in and out of hospitals in Germany, by sending them spectacles or even lenses and frames, has possibly occurred only to a few people. So let us quote from the letter received from one of our contributors, who writes us:

"Some nuns have asked me for spectacles, and I was rather successful in collecting a quantity of them. The recipients were over-joyed; put at the disposal of a hospital or a physician, and my brother, himself a physician, has confirmed this, they can be put to good use. Since the optical industry of Germany has been almost entirely dismantled, you will understand the need for spectacles which are here with us considered waste."

The Bureau has quite an assortment of glasses of all kinds on hand, and is now acting on the information received from this writer.

In the course of the next few months many more such sorrowful communications, as the one we intend to quote from, will reach the Central Bureau. It is therefore we even now address to our members the request to provide us with the means to aid as many sufferers as possible.

The Pastor of a parish in a Berlin suburb writes us that while he has seen abysmal destitution and sorrow in one of the large camps for refugees, which is located in his parish, now his own sister had arrived with her boy, having spent ten years in Soviet prisons. Broken in health, without clothing, without food of her own, she is now residing with her brother. "I would gladly help her," he writes, "but we are completely without funds and helpless, and it is therefore I am appealing to you. As long as I have been a priest I have been engaged in alleviating need and destitution. It is, therefore, I make bold to ask you for aid for my sister."

Let us add, this priest studied in Innsbruck, from 1925-1929, together with a number of American seminarians. That the Bureau at once responded to the appeal, needs no confirmation.

From information obtained casually, it appears that a far larger number of individuals, parishes, and institutions are engaged in sending aid to Germany than available records reveal. There is, for instance, the case of Holy Ghost Parish at Bethlehem, Pa., where the CV met in convention in 1938. Although its members contributed \$500 to the Bishops' War Relief Fund, they have put the Poor Box in the church to such good use that its contents has supplied no less than 112 CARE packages at a cost of \$1120. The Pastor, Rev. S. A. Fasig, intends to continue this means to collect money for relief purposes as long as the need for food continues in Europe, and the people appear more than merely willing to assist his efforts.

It is particularly gratifying that in the same parish the school children during Lent of this year succeeded in raising \$575, money obtained by denying themselves those little luxuries and pleasures of which youngsters are so fond. The Pastor encouraged the children to persevere in their noble effort, and added a dollar occasionally to spur them on. The Sisters, of course, wholeheartedly promoted the plan. In addition the parish has, on three different occasions, contributed a large amount of wearing apparel of all kinds to the drive for clothing, inaugurated by War Relief Services.

We desire to receive and publish information of this kind, in order that it may be known that CRALOG does not by any means represent the total of charitable efforts our people have engaged in.

Knowledge an Indispensable Obligation

SINCE its inception the Bureau has stressed the obligation on the part of our members to acquire the knowledge demanded of those who would engage in Catholic Social Action. We have published many pamphlets and over one hundred free leaflets with this purpose in mind.

It is one of the chief promoters of cooperation in Nova Scotia, Rev. J. J. Tompkins, who now pleads the use of books and reading in the service of Christian Social Reform. He tells those who would engage in these efforts that they must use books and libraries; "A project such as a housing development, a co-op, or a credit union, will often suffice to get people interested and will bring them together for a time. But the project is not enough; the economic interest is not enough, there must also be an intellectual and moral development. This is a function of real education and it can be performed well among the people by the use of books and libraries in an extended regional library system."

We do not by any means overestimate the value of book-knowledge. But in the world of today it is hardly possible to fulfill one's civic duties without a broad knowledge of principles and affairs.

Reading Matter for the GI's

TENS of thousands of American boys are at present scattered over the face of the earth, as it were. With the exception of their relatives, few people think of them or do anything for them. In consequence, there are places where even good books are not plentiful. In this regard a communication, addressed to the Bureau by a Chaplain stationed in Korea, should prove an incentive to provide reading matter for the men on out-post duty here and there.

"The box of pamphlets, as well as the box of books that you sent me," the Chaplain writes, "were gratefully received. Thank you for your kind generosity. The books were especially welcome, and are a nice addition to our growing Library, which is so badly needed here for our Catholic soldiers."

"Please accept my thanks," writes a Chaplain with a Division of Artillery in the Far East, "for these invaluable additions to the G. I.'s reading material. They (meaning Bureau leaflets and pamphlets) have proved not only timely and interesting subjects for reading and discussion, but by their variety have answered the one problem we have faced since the end of the war—monotony. The G. I. will read anything, especially if it is not too lengthy, for there is not a wide selection from which to choose. Your leaflets are ideal for such an audience, and you can be assured of a wide dissemination of these Catholic ideas among Catholics and non-Catholics alike. The seeds planted in their minds now, by means of your literature, will certainly be fruitful now and when the lads return to civilian life. So, thank you again, and may your excellent work prosper!"

Higher Costs of Production

HERETOFORE the *Monthly Messenger*, of Holy Trinity Parish, Boston, Mass., the only German parish in the city, cost one dollar per annum; the subscription price has now been raised to two dollars. Although the publication consists of but 16 pages in octavo, while *S.J.R.* has 32 pages in quarto, the increase was unavoidable on account of the steadily mounting costs of production. "Last year," the Pastor states in the July-August issue, "we had a deficit of almost \$800.00 on the *Monatsbote*."

There is more food for thought, moreover, in the further statement of the Pastor's Letter to the parishioners of Holy Trinity parish: "Next Winter we shall have to conduct our Sunday services in the lower church in order to save heating expenses. The reason: this year our fuel bill amounted to \$5400.00; the fuel collection brought \$1500.00. The deficit (paid from parish funds) was \$3900.00."

Unfortunately, the Central Bureau can't move into the basement; but the fact is, higher prices have made themselves more than merely felt to us. We wonder, however, whether the coming year will provide relief.

An Apostle of the Printed Word

AN exemplary lay worker, Mr. Edwin Williams, who died at Bangalore, India, spent himself in behalf of the Catholic Book Crusade after his retirement from the Indian Telegraph Service. Both he and his wife, Dominica, so says an in memoriam leaflet, "devoted their time to the same work instead of passing their old age in pleasure and repose; during these many years they must have distributed over one million pieces of literature. The amount of good this has done, and will do to the end of time, is known only to the recording Angel."

The Director of the Catholic Book Crusade, a Jesuit Priest, says in closing: "May the light which he (Mr. Williams) has let shine for a long time to come and may his shining example encourage many crusaders to step into the place left vacant by his holy death. He will always be remembered in all the Masses and Novenas of the Director and the prayers of C.B.C. Crusaders."

In spite of their English names, the late Mr. Williams and his wife are natives of India. They are no strangers to the Bureau which helped supply their needs for magazines for a number of years.

It is due to the efforts of Mr. Schumacher, of Pittsburgh, Pa., the convention of the CV of the State, conducted at Erie, rendered a number of subscriptions to *Social Justice Review*, and, at the same time, sustaining members for the National Organization. Of these there are four, and in addition there are several subscriptions to our monthly. The question is, why should not more of our members be able to thus extend the sphere of influence of the CV and its Bureau by promoting the circulation of *S.J.R.*

Bishop Muench's Observations

A RECENT communication from Most Rev. Aloysius J. Muench, addressed to *Catholic Action News*, for the Diocese of Fargo, relates his impressions of a day spent at Marienstatt, a Cistercian Abbey, "hidden away in a fertile valley among the hills of Greater Hesse." A holy place for many centuries, it is now again sought by the faithful, to whom the American Bishop preached, not, however, during the Pontifical High Mass, celebrated by him in the Abbey Church, but in the afternoon, gathered in the court-yard of the Abbey.

Among the throng of participants in the pilgrimage, so Bishop Muench writes, "was a group of young men who had come with the banner of their Youth Organization from a distance of fifty kilometers." Asked by him, "whether they had come by train or bicycle," they said, to his great astonishment, that they had walked—a distance of a little better than thirty miles!

In fact, they had left for Marienstatt shortly after mid-night in order to be able to attend early Mass and to receive Holy Communion in the Abbey Church in the morning. They asked the Bishop to bless them before starting for home late in the afternoon. "When they spoke of their trip," the writer goes on to state, "they spoke as though it were all just a matter of course. To them it was not extraordinary; it was a pilgrimage. Fortunately, I could fortify them with some bars of chocolate."

If anything, it is the spirit of penance and sacrifice will save the German people, and not the "re-education" contemplated by some of our countrymen. Before all, they must be given a chance to live. And just that has been denied them, because Roosevelt sold them down the river.

State Conventions

Texas

In the address, delivered to the Catholic Day at the Convention of the Cath. State League of Texas, conducted at Westphalia on July 14-17, Most Rev. Christopher E. Byrne, Bishop of Galveston, emphasized particularly the importance of translating into action the resolutions formulated by Catholic organizations. "What we need today," said the Bishop of Galveston, "are not only Catholic wishes and resolutions, but Catholic Action." He reminded his audience that Christ started the work of the Church with lay people; they were not bishops and priests, but poor and ignorant fishermen; but they busied themselves with laying the foundations of the Church, particularly by their work of social charity among the poor and suffering of their time.

First sessions of the State League Convention, the Forty-eighth of the Branch, were held on Tuesday afternoon, July 15. Mr. Henry Bockhold, President of the local men's Society, welcomed the delegates and visitors; Rev. Robert Schertz, Pastor of the local Visitation parish, State President Frank Gittinger, and County Judge Fred Glass addressed the opening session. Separate meetings of the men, the women, the youth and the insurance group followed. In the evening, the re-

ports of the Presidents of the various sections were delivered.

President Gittinger's message described the foremost activities of the League during the past year: The sponsoring of four district meetings, in Rhineland, Frelsburg, Rockne, D'Hanis, and another to be held in the fall in Castroville; the promotion of retreats; the drafting of the important statement on the plight of displaced persons in Europe, copies of which were sent to President Truman, to Senators and to other national civic and state officers; the organization of one new Society at George West; the action against a bill in the State legislature advocating a change in the apportionment of school taxes. Rev. Fabian Diersing, O.S.B., Second Vice-president and Youth Director of the CCV of America, and Mr. John Wagner, Vice-president of the CYO of Texas, also addressed the assembly. A social hour sponsored by the Cath. youth section followed.

The Pontifical Mass was celebrated on Wednesday by Most Rev. Christopher Byrne, Bishop of Galveston. Rt. Rev. Abbot Paul Nahlen, O.S.B., preached the sermon on the important mission of woman as the soul of the home and family, on which the rearing of honorable members of domestic and civil society depends. Speakers on the program of the Catholic Day were, in addition to Bishop Byrne, Professor Austin J. App of Incarnate Word College, who discussed "Catholic Interest in a Just Peace for Germany"; Mrs. A. J. LeBlanc, State Regent, Cath. Daughters of America, who spoke on the unity of thought and purpose that should be the aim of women endeavoring to serve the cause of the Church and our country, and Mr. Martin Roessler, Honorary President of the Catholic State League. He discussed the means employed by the League to foster, with the aid of the Cath. Life Insurance Union, Catholic Action in the State.

Rev. Robert Schertz, pastor of Visitation Church at Westphalia and host to the convention, was elected delegate from the State to the National Convention of the CV in Chicago; Mr. Henry Bockholt was chosen alternate. Rt. Rev. J. B. Gleissner, of Bryan, received a substantial donation for a projected new chapel and Catholic center at the Texas Agricultural and Mechanical College. He has served the Catholic students of this school for 44 years.

Resolutions were adopted on Pope Pius XII, Rural Life and Cooperatives, The Family and Home Life, the Fate of Expellees, Justice to the Vanquished, Archbishop Stepinac, Atheistic Communism, and Appreciation to Promoters of Toleration.

Mr. Jos. A. Kraus, of San Antonio, succeeds Mr. Frank Gittinger, as President of the Cath. State League. Other officers elected are: Rt. Rev. Joseph Szymanski, Weimar, Spiritual Adviser; Mr. Claude Marty, San Antonio, Secretary; Mr. Jos. Luke, Muenster, Treasurer. Weimar was chosen as the host city for the 1948 Convention.

Pennsylvania

A new spirit and noticeable enthusiasm made themselves felt to the participants in the Fifty-fourth annual Convention of the Cath. Central Union

of Pennsylvania which convened in the lake shore city, Erie, on July 19-22. The Officers and Convention Committee were particularly pleased that Most Rev. Mark Gannon had consented to read the opening Mass on Sunday; His Excellency also addressed a meeting of the men and women, praising the accomplishments of the Catholic Central Verein and the efforts of the State Branch. Twelve priests attended the various sessions, all of whom were genuinely interested in the proceedings; some were particularly active in drawing up of the resolutions.

The first meeting of the Executive Board was held on Saturday evening in Cathedral Center, where all gatherings were conducted during the Convention. The opening Mass was read on Sunday morning in St. Peter's Cathedral by Most Rev. Bishop Gannon, while the sermon was preached by Rt. Rev. Msgr. E. P. McManaman, Rector of the Cathedral. At the joint meeting of the men and women which followed, President Wm. Kersting presided. Bishop Gannon addressed the delegates on the necessity of practicing Christian charity in behalf of the victims of war in Europe. That we can overcome evil by doing good and thus restore all things in Christ, was the theme of His Excellency's address. Others who spoke were Mayor Gale Ross of Erie, and Mr. Albert J. Sattler, President of the CCV of America. President Wm. Kersting delivered his annual message, in which he stressed the need for the study of Credit Unions as the means of short-term credit in parishes and communities; President Catherine Higgins of the women's organization also delivered her message at this time.

Sunday afternoon was devoted to a sight-seeing trip, through the courtesy of the Convention Committee, Mr. John Malthaner, Chairman, and Erie District organizations. In the excursion was a visit to Mercyhurst College for women, a drive along beautiful Lake Erie and a visit to St. Patrick's Church. On Sunday evening a mass meeting was conducted in Cathedral Center auditorium. Mr. Albert Sattler spoke on the purposes of the Central Bureau and of the Central Verein and exhorted all to interest themselves in the activities of the national headquarters, the Central Bureau, and to avail themselves of its services. Rt. Rev. Mgr. Victor Miller, Spiritual Director of the men's State Branch, introduced the guest speakers: Rev. Aquinas Patch, M.S., who developed the subject, "Can We Understand Our Times," and Dr. Charles A. Steward of Gannon College, who spoke on the modern trend in education.

Monday's program opened with a solemn Requiem Mass for the deceased members read by Fr. Joseph May. First business sessions were held following the Mass in the morning and in the afternoon. Rt. Rev. Msgr. McManaman, Rector of the Cathedral, addressed the men's afternoon session. A social hour was conducted in the evening.

On Tuesday, Rev. Joseph May read the solemn High Mass of Thanksgiving in St. Peter's Cathedral. Final business sessions of the men and women followed. Fortunately, the greater portion of the business had been transacted when on Tuesday a ten-hour rainstorm struck the city of Erie. Some of the delegates were inconvenienced, and considerable damage was done by

water to the assembly room and cafeteria of Cathedral Center.

A number of forceful and timely resolutions were adopted at the final joint session of men and women delegates. One of these was an appeal for admission into the U. S. of one million displaced persons in Europe; another was a condemnation of discrimination against American children attending private parochial schools by the refusal of public aid. Other resolutions were: Our Holy Father, a Just and Enduring Peace, Communism, Strengthening the American Family, Decency in Advertising, the Secular Press, Industry and Labor Relations, Religion on the Radio.

Much credit for the success of the Convention must be given to Rt. Rev. Msgr. Victor Miller, Spiritual Director of the men's Branch, and his co-worker, Mr. John Malthaner, Chairman of the Convention Committee, who with that spirit of old, worked constantly and performed the real detail work leading up to the gathering. Msgr. Miller consented to accept the office of State Spiritual Director and the appointment as delegate to the National Convention in Chicago. President Kersting was named honorary President, and Mr. John Wiesler, Jr., who served the State Branch as secretary for forty-seven years, was appointed to the board of directors for life.

Officers elected, in addition to Msgr. Miller, were: Mr. Jos. Porta, Pittsburgh, President; Mr. John Malthaner, Erie, first Vice-President; Mr. Frank L. Baldwin, Erie, second Vice-president; Mr. J. C. Lansdorf, Scranton, Recording Secretary; Mr. E. A. Phillips, Williamsport, Finan. and Corres. Secretary; Mr. J. A. Froshinskie, Bethlehem, Treasurer.

Illinois

Rarely were more encouraging words addressed to the delegates of a Catholic organization of men than those spoken by Most Rev. James A. Griffin, Bishop of Springfield, Illinois, in the sermon preached by him on Monday, August 4, during the opening Mass of the Convention of the Catholic Union of Illinois. While the Bishop did refer to the past and the services the organization had rendered their fellow-men, the Church in Illinois, and society, he appeared particularly anxious to impress upon his audience, the delegates of the Catholic Union and the Illinois Branch of the NCWU, their present and future obligations. His Excellency insisted the Catholic Union should not be permitted to die out. Moreover, by consenting to act as Episcopal Spiritual Director of the Catholic Union of Illinois, Bishop Griffin has proved his willingness to share with the officers of the organization the responsibility that is theirs. It is seriously to be hoped for that the encouragement granted the organization by the Bishop of Springfield will bear fruit.

The first Executive meeting of the men was held on Sunday evening, Aug. 3. At this time it was announced that President Joseph Engelmeyer was unable to attend the Convention and was obliged to resign his office. Mr. Fred Foppe, Vice-president, thereafter served as chairman of the Convention. Monday's activities began with the Pontifical mass in Sacred Heart Parish read by Most Rev. James A. Griffin, Bishop of Springfield, who also preached the sermon. There followed

the joint meeting of the men and women delegates in Sacred Heart Parish Hall. Short addresses of welcome were delivered by Mr. Jos. Leyendecker, Vice-chairman of the Arrangements Committee, Rev. John S. Brockmeier, Pastor of Sacred Heart Parish and host to the Convention, and Mr. Harry Eielson, Mayor of Springfield. The President's message was read by Mr. Fred Foppe, and the Financial Secretary, George Stoecker, and Treasurer J. Weese submitted their annual reports. Mr. William Heckenkamp, Chairman of the Legislative Committee, discussed the efforts of his group to oppose laws inimical to Catholic interests in the Illinois State Legislature. Particular opposition was directed against a proposed bill that would tax Public High Schools in rural areas, many of which were administered by Catholics. Another was a free text book bill and a free lunch bill, which contained provisions objectionable to Catholics. The report of the Credentials Committee disclosed that 33 delegates were present.

Fr. John S. Brockmeier, to whose initiative the Convention owes a good deal, addressed the Monday afternoon session of the men. He pointed out particularly the value of the organization, and of the good it has and still can accomplish if efforts are made to enlarge its membership and extend its activities. He stressed the importance of holding fast to ideals of good Catholic family life and the duties of parents toward the education of their children. Reports were delivered at this session by the chairmen of the Printing, Auditing, and Nomination Committees. At the banquet, in the Leland Hotel, Fr. Louis Ell, of Belleville, spoke on the history of the CU and the Catholic Union of Illinois. He dwelt in particular on the firm religious conviction of the pioneers and on the realization of their ideals in the shape of churches, schools, and institutions of charity. He also commended the men, both of the former and present generations, for their opposition to subversive tendencies and laws inimical to the welfare of the Church and Society.

On Tuesday, August 5, the program opened with the Mass for the deceased members of the men's and women's branches, celebrated by Rt. Rev. Msgr. Bernard Hilgenberg, of Carlyle. Following the Mass, the concluding business of the Convention got under way. Reports were delivered by the Organization—, the Credit Union—, Constitution and Resolutions Committees. Resolutions were adopted on the Death of Most Rev. Henry Althoff, Bishop of Belleville and Protector of the CU of Illinois, Loyalty to the Bishop of the State, Personal Morality, Catholic Action, Our Country, Displaced Persons and Conflict.

Msgr. Hilgenberg, Commissarius of the CU of Illinois, resigned his office on account of ill health. Officers elected were: President, Fred Foppe, Breese; Vice-president, John Garland, Chicago; 2nd Vice-president, Frank Buedal, Springfield; Cor. and Finan. Sec., Mr. Geo. Stoecker, Chicago; Rec. Sec., Fred A. Gilson, Chicago; Treasurer, Mr. J. Weese, Joliet. Members of the Executive Committee are, in addition to the officers: Rt. Rev. Msgr. Fasnacht, Rev. Charles Hellrung, Rev. Stengel and Messrs. Frank Becherer, Barney Meier and J. M. Leyendecker. Next year's Convention will be held in Bloomington.

State Branch Resolutions

CATHOLIC organizations are at times criticized for the policy of adopting resolutions which, some contend, are carelessly read, cast aside and never reduced to practice by members. It is true to a certain extent that lethargy and lack of responsibility often cause the results of deliberations to remain on paper, without being translated into action. However, those who are impatient for results frequently underestimate the power of the grain of mustard seed; they often overlook the importance of promoting sound thought and of putting before the people principles and their application to problems of the day. In the end, members of the organizations concerned, and also others who read the resolutions are guided in their attitudes and conduct in a thousand unknown and imperceptible ways in the course of their daily life. Moreover, the forceful exposition of truth and its application to problems is a sufficient justification for the policy of formulating and adopting resolutions.

Texas

The forty-eighth annual Convention of the Catholic State League of Texas adopted a set of well-rounded, and forceful statements concerning a number of questions which concern Catholics. The subjects discussed are: Pope Pius XII, Rural Life and Co-operatives, the Family and Home Life, Women's Charter, Atheistic Communism, Archbishop Stepinac, Appreciation to Promoters of Toleration. Of special interest are the carefully-prepared and thorough statements on conditions in Germany and what must be the attitude of Catholics in conformity with justice and charity:

Justice to Vanquished

Twenty-six months after the unconditional surrender of Germany and Austria, the people of those nations are slowly, but certainly and miserably starving to death. Seventy million people are crowded into an area about two-thirds the size of the State of Texas, with less than eight million dwelling units; with insufficient food to sustain life, barely enough clothing to cover their undernourished bodies. Deprived of factories, machinery and buildings, these peoples living under allied military control have no opportunity to work, and through self-help to re-establish a normal life . . .

The imposition of the iniquitous Morgenthau Plan upon the conquered nations took from them the opportunity of self-help; control and subjugation for two years after cessation of hostilities, have created a most chaotic condition and brought about the most terrible suffering for these peoples, millions of tiny victims born during and since the beginning of the war, many more millions, the unwilling victims of a tyrant, who, through brutal force, were compelled to participate in a war, as distasteful to them as to us, who, nevertheless, are suffering the same measure of punishment as those who were guilty of perpetrating the wrongs of Naziism.

In the name of Justice and Charity, we demand a speedy end of their vindictive, inhumane, immoral and wrongful policies committed by the conquerors. We demand that the territories, factories, trade, production and all other possessions taken from the vanquished be

speedily returned to them. Until this is done, we insist that our government supply these starving victims with the necessities of life.

Fate of Expellees

It is appalling to realize that the American people shoulder responsibility in part for the "greatest crime in history." It is even more appalling to have the molders of public opinion in the legislature, in the press, in radio, even in the pulpit, connive in hiding this crime with an iron curtain of secrecy.

At the infamous Potsdam Conference our own living President agreed to allow Poland, Czechoslovakia, Rumania, Yugoslavia and other Russian-dominated nations of Eastern Europe to evacuate nationals other than the majority races and to re-settle them in "orderly fashion."

In contravention to this agreement, some fifteen millions of ethnic Germans who for centuries owned homes and lands peacefully have since been forcibly expropriated, ejected, and dumped upon Germany, which before the war was always overcrowded and two-thirds of whose houses have been made untenable by bombing. Due to the Morgenthau plan, set in motion at Potsdam and still in operation, the German people are held below standards even required for bare existence. . . .

Even at this late hour it is not enough to hang our heads in shame and sorrow, although, would to God, we were doing it! This is a matter of inexorable justice, and the burden is ours, to give back to those millions of expellees their political freedom, their homes, their holdings, their peacefully cultural and religious way of life.

We bespeak the good will and co-operation of all who in any way can influence public opinion into demanding justice for these fifteen million international orphans.

Pennsylvania

The Resolutions adopted by the State Convention of the CCU and NCWU of Pennsylvania, which convened in Erie on July 19-22, present a simple and enlightening discussion of a number of questions for those aware of present-day issues. The declaration begins with a pledge of devotion and loyalty to the Vicar of Christ, Pope Pius XII: The following section poses the fundamental problem of our time in these words: "Without doubt the universal desire which burns in the heart of mankind today is the desire that permanent peace may be definitely established in our troubled world." The solicitude of the present Pope, and also of his predecessor of happy memory, Pius XI, for the cause of peace is referred to. The resolution concludes with enumeration of the indispensable conditions of peace, so difficult to attain at the present time: Acknowledgment of God's existence and His irrevocable dominion over the universe, and the reign of justice and charity both in the hearts of men, in human relations and institutions. The statement concludes: "Your efforts and your prayers, Catholic men and women, are absolutely necessary for this cause."

Particular importance attaches to the statement on "Industry and Labor Relations," because it points the way to industrial peace in our country. The resolution states:

"Pickets during the strike of the Foremen's Association of America against the Ford Motor Company carried a sign that read, 'What Has Happened to Human Relations?' Whether or not those involved realized it, they voiced a question that gets down to rock bottom. It is interesting and fundamental because it points to the only path which can lead to cooperation and industrial harmony. The human relationship between capital and labor that was lost in the industrial revolution must be brought back.

"Because social injustices in the past, and the resulting industrial strife have dramatized the struggle and contest between management and labor, many seem to have fallen into the error of accepting the idea that employers and employees are hostile forces—contestants; each trying to best the other. In addition, modern externalism, which considers values only from a material viewpoint, has made us forget that no utopian scheme of things is going to bring about social justice and harmony. In consequence we have been trying for years to set up a neat balance of forces, laws and regulations. Our preoccupation with modern externalism has tended to carry us into the shoals of collectivism, which pins its faith on things, on mechanical industrial arrangements, on a new economic order which is to come into being by the operation of material forces.

"Social justice is not the attribute of an economic arrangement. It is a quality of human relationship. It is a point of personal morality. So, while trade unionism and employers' associations are desirable, let us not put the cart before the horse. The only way to social justice is through the individual conscience. Emphasis must be placed, therefore, on personal morality in the human relationship between employer and employees."

Other resolutions adopted by the Pennsylvania organization have for their subjects: Communism, Strengthening the American Family, Public Aid to Private Schools, The Secular Press, Decency in Advertising, Religion on the Radio and Aid to War-Torn Countries and to Displaced Persons. The last declarations recommend the adoption of suffering families in Germany by individuals and groups, with addresses to be furnished by the Central Bureau, and urge the expediting of measures intended to permit immigration of displaced persons to be settled in sparsely populated sections of our country.

The annual meeting of the policy-holders of the Cath. Life Insurance Union of Texas was held in connection with the Convention of the Cath. State League, in Westphalia, on July 14-17. President Ben Schwegmann presided at the several sessions of the Union.

The reports of the officers disclosed that 11,255 members were insured by the Society at the end of May, 1947; this represented an increase of 550 members since the end of last year. It was also disclosed that as of December 31, last, of the 10,705 members, only 1,691 were more than forty years old; the ratio of solvency at this time was 132.27 percent. Total of all policies in effect at the end of May was \$8,400,000.

The incumbent officers were all re-elected. Very Rev. Dean Jacob Lenzen is Spiritual Adviser of the Insurance Union.

Convention Calendar

CU and NCWU of Missouri, Sept. 14-16, Washington, Mo.

Central Society and NCWU of New Jersey, Sept. 20-21, Union City, Holy Family Parish.

CV and NCWU of Minnesota, St. Paul, Sept. 20-22.

The Youth Movement

A SEPARATE session of the Catholic Youth Organization, Cath. State League of Texas, was held on the last day of the Convention, July 17. The results of the deliberations constitute the program for the coming year. These are: Distribution of Catholic literature to non-Catholics and support of the Catholic press; to join discussion clubs and help organize them in parishes; to attend the youth rallies which are sponsored in the various deaneries; to have the secretary of each sodality send a report to the C.Y.O. Bulletin by the middle of the month; to have each society follow the Nat. Organization for Decent Literature and Legion of Decency ratings; to have the C.I.C. and pamphlet racks established in parishes.

Rev. Robert Schmidt, Hallettsville, was appointed Spiritual Moderator. Those elected were: President, Miss Rita Pfeiffer, San Antonio; Vice-President, John Wagner, San Antonio; 2nd Vice-president, Dorothy Popp, High Hill; Secretary, Sylvester Fuchs, Westphalia; Treasurer, Vivian Biry, D'Hanis.

District Meeting

St. Louis

An interesting address on post-war conditions in Italy was presented at the August meeting of the St. Louis and County District League by Fr. Raynald Schaaf, O.F.M., who recently returned to America after some years of study in that country. The meeting was held in St. Agatha's Parish, St. Louis. Fr. Schaaf described the devastation of the docks in Genoa, Italy, and the damage in Naples by bombing. Rome, he said, was practically intact. The poverty and misery caused by the war was general and intense; there is a good deal of lawlessness due to dire need of food and clothing. Wages are very low and prices of staple commodities high. Food and clothing packages received from foreign countries were much appreciated. Catholic agencies are doing a great deal of good by distribution of food and clothing, and thus counteracting the influence of Communism, Fr. Schaaf said.

President A. J. Starman, who presided, was appointed delegate to the National Convention conducted in Chicago. Fr. Wise, Assistant Pastor, addressed a few words of welcome in the absence of the Pastor, Fr. Ehlenz. Mr. Starman presented a pamphlet which denounced the efforts of Catholics to obtain free bus transportation for children attending parochial schools; he urged that such agitation should be watched carefully.

The penny collection amounted to \$4.05.

Miscellany

THE recent convention of the Catholic Union of Illinois prevailed on Mr. F. W. Heckenkamp, long and favorably known as a promoter of Catholic Social Action, to undertake to build up the membership of the organization. The new Officers too are determined to regain for this Union a place and influence it once enjoyed.

Although belatedly, the Proceedings of the Ninety-first Convention of the CV and the NCWU have now come from the press, a sizable volume of 124 pages. Although it may appear to some that by this time the Proceedings are antiquated, this is by no means the fact. Interested members will find much valuable information between the two covers of the publication and any man, who is a reader, will be able to spend many an hour profitably perusing the contents, such as addresses delivered at the various meetings. If every member would devote a few hours to the reading of the Proceedings in the course of the coming winter, our cause would gain therefrom what it needs, alert and well-informed co-workers.

Writing from one of the Islands in the Pacific, over which the flag of our Country flies, a Chaplain (Major) writes:

"'Guide Right' is an old friend of mine, and I have really done well in helping to circulate it. I like it very much."

Having provided us with his present address, the writer continues:

"My present needs indicate that I can use about 500 copies of 'Guide Right.' Also 500 copies of 'The Name of God,' and 100 copies of 'Counsel and Prayers.' I would appreciate also sample copies of any other literature published by you."

On August 10, Mr. and Mrs. William Pohl of St. Paul, Minnesota, were privileged to observe the sixty-fifth anniversary of their marriage. The conviction expressed by Mr. and Mrs. Pohl is a truth which is too frequently overlooked by persons intending to contract marriage in our day, namely, that the primary guarantors of an enduring wedded life are prayer and mutual sacrifice. The bad record of four divorces out of five marriages in our country can be overcome, according to Mr. and Mrs. Pohl, only if people again learn to deny themselves and realize that life is not a pleasure cruise, but a period of training for a higher destination.

Mr. and Mrs. Pohl's marriage was blessed with eight children, five of whom are still living. These presented their parents with twenty-two grandchildren, who in their turn have sixteen children, the great-grand children of the jubilarians. Six grandsons served in the armed forces in World War II.

The Pohls were able to provide for their children and they have not lacked the means to cooperate in works of charity. A retired book-binder, Mr. Pohl has for years contributed generously to every activity of the Central Bureau, particularly its Mission Fund.

The life of Mr. and Mrs. Pohl is proof that our Lord, Who multiplied the loaves and the fishes, is ever will-

ing and ready to bless the fruits of the labor of those who love Him and observe His commandments. They have lived to see the fulfillment of the wish spoken in the nuptial Mass, that the husband and wife "may both see their children's children unto the third and fourth generation, and may reach the old age which they desire."

The Most Rev. William T. Molloy, Bishop of Covington, Kentucky, and President of the Nat. Cath. Rural Life Conference, has received from the office of the Sacred Congregation of Rites in Rome a rescript, granting permission that the feast of St. Isidore, the Farmer, may be celebrated in all the dioceses of the United States of America on March 22, as a feast with the rank of greater-double and with a proper Mass and an Office approved for it. Bishop Molloy had addressed a request to Pope Pius XII to this effect earlier in the year.

In a ceremony following a dinner in Milwaukee on September 9, William George Bruce received from the hands of Archbishop Moses E. Kiley, the Laetare Medal for 1947. The award is bestowed annually, since the year 1883, on an outstanding American Catholic.

Outstretched Hands

THANKING for a gift, a Missionary, member of the Society of Jesus, writing from Ceylon early in June, states: "You will be able to understand what a boon it was, and that your help goes a great way to relieve us not a little during these hard times when no Mass stipends or other help is forthcoming from Italy or Belgium." We are assured the Missionary would offer his Mass on the feast of the Sacred Heart for our intentions.

To his expression of appreciation for mission gifts received from the Bureau, a Missionary, in charge of a minor Seminary in the Philippines, writes us:

"My seminarians will get the benefit of the donations. I must now send two of them to another Seminary for their theological studies, while four others begin their course of philosophy next month. For the former we must pay seven hundred pesos for their keep, while the latter must now be supplied with cassocks. I was therefore very happy to have something to help me defray all these extraordinary expenses."

How dire is the poverty which Missionary Bishops and Priests must face at times, a communication addressed to the Bureau by the Bishop of Shillong, Assam, reveals. His Excellency writes:

"I am compelled to knock at your door again for a little help to my poor mission. We are badly in need of assistance to support our orphanages and to support new mission centers. These last two months have been particularly trying ones for me, as all saints in Heaven and on earth seem to be asleep. Having many a time experienced your generosity, I am stretching forth my begging hand not for me but for the poor and needy. Today, feast of the Sacred Heart, I place my letter at the feet of our Divine Savior."

Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to
Central Bureau of the C. V.*

*Address, Central Bureau, 3835 Westminster Place,
St. Louis 8, Missouri*

Central Bureau Emergency Fund

Sacred Heart Benev. Society, Colwich, Kans. \$5; St. Michael's Society, Morgan, Minn. \$13.30; N. N. Brooklyn, N. Y. \$5; St. Augustin's Men Society, Newark, N. J. \$5; Total to including August 20, 1947, \$28.30.

Donations to Central Bureau

Rev. P. Huber, Delaware, \$10; Rev. Hy. Steinhagen, Pennsylvania, \$5; Rt. Rev. P. J. Schnetzer, Texas, \$5; Wm. P. Gerlach, Minn., \$5; St. Eustachius Benev. Society, Wisconsin, \$10; Sundry Minor items \$2.19; Total to including August 20, 1947, \$37.19.

St. Elizabeth Settlement

Greater St. Louis Community Chest \$2,417; Interest Income \$36; From children attending \$1,036.45; Total to including August 20, 1947, \$3,489.45.

Central Bureau Expansion Fund

Western Catholic Union, Quincy, Ill., \$100; Rev. Francis J. Buechler, New York, Balance of Life Membership \$25; Total to including August 20, 1947, \$125.00.

Catholic Missions

Miss A. Thirof, Missouri, \$1; J. Soemmker, Minn., \$20; J. Hammeken, Minn., \$5; T. Gollwitzer, New York, \$10; Rev. J. Stephan, New York, \$20; Mrs. E. Bustin, Canada, \$2; Mrs. T. Felderer, Wis., \$1; Mr. & Mrs. F. Schwab, Minn., \$10; Mrs. M. Hyde, Wis., \$5; A. Fisher, New York, \$5; Mrs. A. Schiefert, Minn., \$5; C. Batzinger, New York, \$10; A. Petry, Calif., \$10; Mary K. Voss Estate, \$2,500; Misses M. & R. Buggle, Missouri, \$10; Mrs. A. Ritz, Ill., \$8; J. Jansen, Michigan, \$5; Miss M. Rice, New York, \$79; N. N. Kansas, \$500; K. Koefler, Wis., \$5; Mary Thiel, Wis., \$10; Mrs. C. Goeckel, Ill., \$5; E. Kenkel, Iowa, \$25; Mrs. P. Maloney, Wis., \$8; Helen Nothhaft, Michigan, \$10; C. M. Weyer, Minn., \$1; Mrs. F. Tanzer, Oregon, \$2; Sisters of Christian Charity, Harrisburg, Pa., \$2; Mrs. G. Bockelman, Ohio, \$27; T. Gollwitzer, New York, \$25; Rev. P. Meier, Md., \$2; Junior Unit Minster Village School, Minster, Ohio, \$5; St. Francis de Sales Society, St. Paul, Minn. \$24; M. Schwabe, Wis., \$5; A. Bettny, Pa., \$32; Mrs. A. Bold, Calif., \$10; Rt. Rev. J. Vogelweid, Mo., \$423; Mrs. B. Maerz, Md., \$5; Miss K. Keilman, Ind., \$45; F. Preske, Ind., \$10; Miss A. Marezzi, Ohio, \$10; Sisters of Christian Charity, St. Louis, Mo., \$7; N. N. Minn., \$25; Miss E. Geiger, New York, \$4; St. Joseph's Hospital, Burbank, Calif., \$5; Miss T. McCarthy, Calif., \$10; A. Burkard, Calif., \$2; St. Michael's Home, Pa., \$5; Mrs. F. Grenzer, Wis., \$5; J. Huegle, Calif., \$3; Rev. S. Fasig, Pa., \$5; St. Elizabeth Hospital, Ind., \$10; F. Wesbur, Minn., \$50; Sister F. Wondra, Kansas, \$5; Geo. Marx, Minn., \$10; St. John's Abbey, Minn., \$10; J. Blissenbach, Minn., \$10; Rt. Rev. P. J. Schnetzer, Texas, \$50; J. Schmalen, Minn., \$10; Mrs. J. Quade, Minn., \$20; St. Peter's College, Muenster, Canada, \$300; Miss S. Heep, Texas, \$2.50; Mrs. Zenner, Texas, \$2.50; T. Lampe, Kans., \$5; B. M. Duerr, Minn., \$25; F. Bianchi, Minn., \$10; Sisters of Christian Charity, Mendham, New Jersey, \$10; S. Stuve, Mo., \$1; Mrs. E. Auer, New York, \$2; Mr. & Mrs. Spangler, Wis., \$2; Miss L. Henry, Ill., \$20; St. Francis Hospital, New York, \$5; F. Wagemann, Iowa, \$150; Hy. Schamberger,

SOUND BONDS

We recommend the purchase of bonds secured by first mortgages on

CATHOLIC CHURCH

and

Institutional Properties

Offerings of various issues mailed on request

BITTING, JONES & CO., Inc.

Ambassador Bldg. Central 4888

411 North Seventh Street

SAINT LOUIS, 1, MO.

Minn., \$2; J. Huegle, Calif., \$4; Mrs. N. Klinkhammer, Minn., \$10; N. N. Michigan, \$15.57; Mrs. L. Sintzel, Ill., \$25; Mrs. M. Klingelhoets, Minn., \$22; O. Gersteneker, Pa., \$5; H. Drummer, Iowa, \$5; Mrs. G. Bockelmann, Ohio, \$5; F. A. Kaicher, New York, \$5; F. Jungbauer, Minn., \$10; N. N. Minn., \$100; Colwich Co-operative Elev. Co., Colwich, Kansas, \$30; N. J. Dietz, Neb., \$10; Miss A. Maiholzer, Wis., \$5; Miss L. Altman, Minn., \$5; Mrs. P. Wolfe, Canada, \$6; F. Geiger, Minn., \$10; St. Agnes, Mo., \$5; A. F. Burkard, Calif., \$5; Benedictine Convent, Mo., \$5; Mrs. R. Sauerbrunn, Mo., \$10; J. Kehle, Mississippi, \$20; Sisters of St. Benedict, Idaho, \$25; J. C. Sneath, New York, \$5; Miss G. Mohan, New York, \$2; Mrs. R. Benz-Lutz, Switzerland, \$10; Mrs. C. Frey, Canada, \$12; Mrs. M. Stadelman, Calif., \$5; C.W.U. of New York, \$35; F. Kratzer, Canada, \$3; J. J. Voelker, Pa., \$10; St. Eustachius Benev. Soc., Burlington, Wis., \$10; F. H. Schwaller, Wis., \$2; Total to including August 20, 1947, \$5,116.57.

Chaplains' Aid Fund

C.W.U. of New York, \$75; Penny Collection St. Francis de Sales Benev. Soc., St. Louis, Mo., \$3.72; Total to including August 20, 1947, \$78.72.

European Relief

Rev. P. Huber, Delaware, \$100; Minn. Section N.C.W.U. \$150; N. N. Australia, \$20; Penn. Branch N.C.W.C., \$50; E. C., St. Louis, \$20; N. N. New York, \$10; Rev. A. A. Riss, Mo., \$8; N. N. Minn., \$400; Rev. Geo. Duda, Texas, \$6; N. N. Calif., \$200; M. Mohr, Kansas, \$50; Total to including August 20, 1947, \$1,014.00.

Gifts in Kind

were received from the following men and organizations of men, including August 20, 1947:

Wearing Apparel, from: Juniors C.V. of Brooklyn (4 cartons).

Books, from: St. Francis de Sales Church, St. Louis (9 cartons); Henry Winkelman, St. Louis (6 cartons); Rev. N. J. Habets, Virginia (2 cases & 3 cartons).

Magazines and Newspapers, from: B. Herder Book Co., St. Louis (newspapers).

Miscellaneous, from: S. Stuve, Mo. (quilt patches, frying pan, stew kettle, greeting cards); Wm. P. Gerlach, Minn. (prayer books); Rev. Arnold J. Welser, Kansas (carton bandages).